



MOODY MONTHLY

MAY : : : : 1935

Auburn Theol Seminary
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The Graves of Our Heroes

On Decoration Day we may well gratefully remember the graves of our heroes, and lay flowers on them as a tribute to the courage and faith which will be forever fragrant and beautiful. These flowers, annually renewed, are more perennial than monuments of marble. The marble statues or monuments we build, and then leave them to take care of themselves. But the flowers fade and must be renewed, and every year when we lay them on the graves they revive in our hearts a loving recollection of what this grand devotion has done for us. Never let it be forgotten. As the years pass let the sacred memory be more deeply enshrined in our hearts.

—James Freeman Clarke

Oh, Happy Decoration Day,
Which binds in love both blue and gray;
May thy sweet blossoms never cease
To bloom in love and trust and peace.

—Mary D. Brine,
In *The Congregationalist*

Moody Bible Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
and THE INSTITUTE TIE

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May, 1934

The Categorical Imperative

So Philosophy calls it. But the Word of God uses simpler and clearer language. "It was necessary," Paul told the Jews at Antioch, "that the Word of God should first have been spoken to you." That is, as if he were to say, "I can't help myself, I have no choice in the matter, it is a categorical imperative!"

The imperative lies inherently in the very nature of the case. The natural procedure is to start any Gospel program with the Jew; sentiment surely calls for it; gratitude too, requires it, if we are at all human; and most important of all, God commands it! So powerfully was this conviction borne in to the conscience of Paul, and so important did he consider Jewish conversion, that he cried out, "I could wish that myself were accursed from Christ, for my brethren . . . who are Israelites!"

God is just. He foretells tribulation, and anguish of soul, to the Jew first! Romans 2:9. By the same token, He asks that in all fairness, the Gospel of Salvation, and escape from tribulation shall be given "to the Jew First!"

Dear child of God! Can you afford to be less fair than He would have you be? Will you not ask Him to let you see Israel as He sees her? And when He does, a new joy and a new blessing will come to you. Try it. Somehow, we feel that some day you'll thank us you did.

Our work still merits your every confidence. It is a program of world wide Gospel testimony to the Jews. Your fellowship in prayer and gift is always welcomed and appreciated. THE CHOSEN PEOPLE is of course sent to all contributors.

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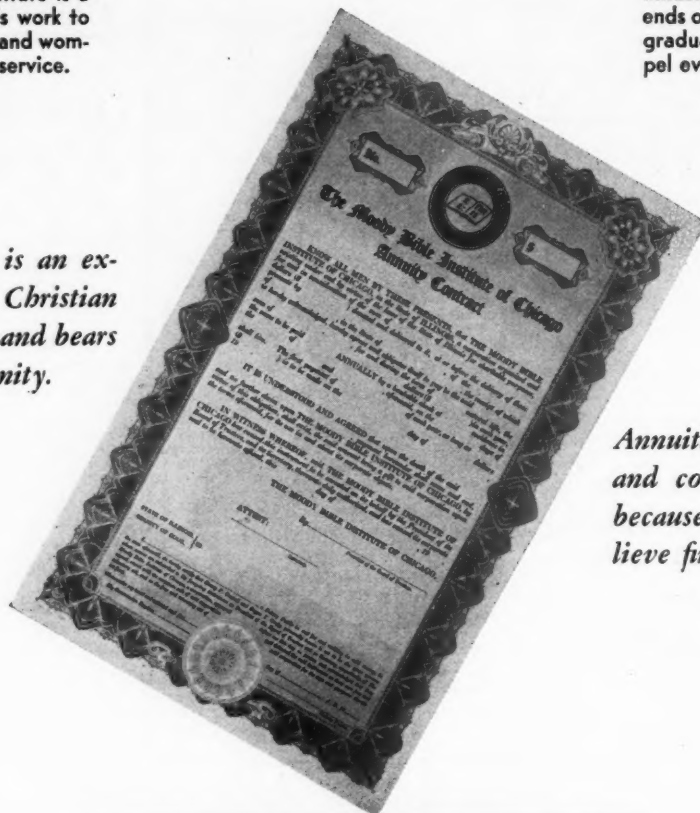
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Moody Bible Institute Monthly

MAY, 1934

EDITORIAL NOTES

After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.—Ephesians 1:13, 14.

The Holy Spirit is spoken of thirteen times in the Epistle to the Ephesians, and our text alludes to two of His operations upon the souls of believers: "sealing" them "unto the day of redemption," and being "the earnest" of their future "inheritance." Both are also mentioned together in II Corinthians 1:22, and separately in II Corinthians 5:5 and Ephesians 4:30, and each expression is deeply suggestive.

Believers are said to be "sealed unto the day of redemption," and this implies their validity, value, and security. A seal authenticates any document to which it is attached, so the indwelling of the Holy Spirit attests the genuineness of our conversion and regeneration (Rom. 8:9, 16; Gal. 4:6; I John 3:24; 4:13). As Jesus Himself was "sealed by the Father" to authenticate His mission, so believers are "sealed in him" to attest their union with Him (John 6:27; II Tim. 2:19).

A seal is a mark of ownership, and is placed upon valuables which we treasure, so the indwelling of the Holy Spirit appropriates believers as God's "peculiar treasure" (Mal. 3:17, R. V.; I Pet. 2:9, R. V.). There was an ancient practice of sealing the bodies of animals, slaves, and recruits, and this may be alluded to by the apostle.

A seal secures and preserves articles of value, so the indwelling of the Holy Spirit insures the protection and preservation of all believers (Rev. 7:3; 9:4). This is not merely till death, but till their "perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory."

The Holy Spirit is also said to be "the earnest of our inheritance, until the redemption of the purchased possession." The Greek word *arrhabon*, translated "earnest" in the three passages alluded to at the opening of our exposition, signifies "a payment on account" in a commercial transaction, and was also used of a bridegroom's betrothal gift to his bride. It is only a first installment, and implies that the remainder will be forthcoming in due course. It is more than a pledge, for it is part of the whole sum, and differs only in degree, not kind. A similar Hebrew word is translated "first fruits," and these were a sample and specimen of the whole harvest, and a security for the remainder. So believers are said to "have the first fruits of the Spirit" (Rom. 8:23), a foretaste of the full felicity

of heaven. George Rawson well describes His gracious influence as an

Earnest of our bliss on high,
Seal of immortality.

—William C. Procter

✦ ✦ ✦

It transpires that the current month of May is rich in what liturgical churches speak of as ecclesiastical feasts. Thursday, the tenth, is Ascension Day, Sunday, the twentieth, Whit-Sunday, and the following Sunday is known as Trinity Sunday. Thus pastors have good occasion in their preaching this month to emphasize great fundamentals of the Christian faith and instruct their people in the most vital truths revealed in the word of God.

Our contributors are aiding preachers to do this. Rev. Mr. Procter, of Herts, England, furnishes two excellent expository outlines from the Epistle to the Hebrews, setting forth the present ministry of Christ as our heavenly High Priest, and another from the Epistle to the Ephesians on the relation of the Holy Spirit to the believer in Christ. This last we have used as our "Cut from the Loaf" this month, for which no apology need be made.

And speaking further of the Holy Spirit in his relation to the believer, we are grateful to Dr. Shields, of Toronto, for permission to use part of his great sermon on the text, "Grieve not the Holy Spirit of God," which originally appeared in the *Gospel Witness*, of which he is editor. The whole sermon was too long to copy entire, but we have used that portion of it which deals with the practical conduct of the believer, and which is more lightly spoken of in these days than it used to be.

No contribution has come to us on the Trinity of the Godhead, but our subscribers who possess the *Minister's Annual for 1933*, published by *The Expositor*, will find therein two or three outlines of sermons for Trinity Sunday, one of them by our Editor-in-Chief entitled, "The Trinity in Redemption." Also subscribers who retain the back numbers of our MONTHLY will find another sermon by our Editor-in-Chief in the issue of September, 1924, entitled "Three Persons but One God," being an exposition of the doctrine of the Trinity. This last was subsequently compiled with other contributions of a similar character in his book possessed by a goodly number of our preacher readers and entitled *My Faith in Jesus Christ* (Revell).

✦ ✦ ✦

Professor J. Gresham Machen, in his *Christianity and Liberalism*, asks the ques-

tion, "What is the duty of Christian men at such a time as this, especially officers in the church?" And he answers it by saying that they should encourage those who are engaged in the intellectual and spiritual struggle that is upon us. Truth cannot be stated clearly without being set over against error. There may have been a day when Christianity could be propagated without defense, but that is not now. To avoid such defense is unfaithfulness to Christ. God has saved the Church in other times of crisis. However, He has not done it "by theological pacifists, but by sturdy contenders for the faith."

These words of the professor were brought to our mind recently by a letter from a southern layman. He has been a Christian practically all his life, but within the past year or two he has seen the need of more aggressive testimony. And he writes:

"From the moment that I began to teach and to preach Jesus Christ as He is revealed to us in the New Testament, and to raise my voice against the teachings of those who would destroy our faith in those truths, I found myself the object of much bitter censure, particularly from those from whom I had expected loyal support and commendation."

We well know what this means by actual experience. Nor have we had to wait until we began to defend the truth before we felt it. It has only been necessary to preach or teach it clearly and discriminately to have the lash fall. He who confines himself to the secondary truths of the Bible will generally be let alone, but let him undertake to expound the primary doctrines and he will know what censure and opposition mean. But if he fears or shrinks from that, he belongs to the commissary department of the army of the Lord and not to its combatants.

✦ ✦ ✦

A correspondent on the Pacific Coast, who knows conditions well, writes us that the weakness of the churches is not accounted for so much by the presence of modernistic pastors as by orthodox pastors who have no message, or who have lost their message if they ever had one. They do

not deny the authority of the Bible, he says, nor the deity of Christ, nor the substitutionary character of the atonement, nor the need of regeneration and related doctrines; but they have no strong, scriptural grasp of them, and do not set them forth as actual realities. Neither have they any understanding of the Spirit-filled life, he adds.

"they work hard, some of them, but their energy is that of the flesh and not the Holy Spirit."

What this witness says of present conditions has been more or less true in other days as well as now. Some of us recall that in the later years of D. L. Moody, he spent much time and thought in efforts to arouse ministers to proclaim the great primary truths of the Christian faith, to seek the anointing of the Holy Spirit for such service, and to call in evangelists to aid them in awakening the lost among their people and leading them to Christ.

Mr. Moody always urged the converts in his meetings to unite with the churches, and one day, so it is said, he met this rebuke. In his question box, an inquirer asked, "Would you place live chickens under a dead hen?" After that, the story goes, he tried to qualify his instruction about new converts joining old churches where the connection could not spiritually profit them. Pastors without a message should take this to heart.

* * *

The *Baptist Temple News* is amazed at the number of good people who are now setting dates for the return of our Lord.

Periodically this occurs, and at **Setting** present we are passing through **Dates** such a period.

The brethren who set these dates are chiefly those who sympathize with what is known as the Historical School of Interpretation of prophecy. We respect their earnestness and zeal, and confess the fascination of their theory, but for years we have fought shy of it. That is not to say that in our opinion it has no basis of truth whatever, neither is it to deny that current events afford ground for believing that the end of the age and the coming of Christ are near. Such is our own conviction, indeed, but we are afraid of dates in view of the Scripture warnings against them.

We are led to say this not only because of the words of our contemporary above named, but because of a printed postal card just received from a city in the South. No name is signed to it, but it carries the title, "The Times of the Gentile." These "times," it says, are 2520 years in length symbolized by the "seven times" in Daniel 4:23, a "time" in prophecy being 360 years. These "times" began when Nebuchadnezzar conquered Jerusalem, 604 B. C. He made a second conquest in 598, and a third and last in 587. Subtract 604 from 2520 and we get the year A.D. 1916. Now add 1 to 1916, due to a mistake in our calendar in dating the birth of Christ as A. D. 1 instead of zero, and this gives us 1917, the year Jerusalem was freed by General Allenby during the World War, which, as the postal further says, "was a major fulfillment of prophecy." 2520 from the second attack takes us to 1923, the year the League of Nations gave Palestine as a homeland to the Jews. 2520 from the last attack ends August 4, 1934. "On this date in all probability the tribulation begins," says the postal, "lasting from three and one-half to seven years. Somewhere in here occurs the Rapture of the Church and the second coming of Christ, but no man knows the date or hour. Therefore watch. Tune in over each Sunday at for a talk on prophecy."

Now in our judgment the teachers in this country who are qualified to speak on prophecy, especially over the air, are few and far between, and we caution our readers accordingly. We ourselves believe the Scriptures teach that our Lord will come for His Church and the Rapture shall take place prior to the tribulation. Therefore if the tribulation begins on August 4, the Rapture, if our interpretation is correct, may have taken place before this editorial is printed. Glad as we would be to have it so, how dare we make such a prediction? And if it were made and generally believed, what a state of mind it would create among our readers! What editor in his senses would covet a responsibility like that? Therefore is it not better to avoid dates altogether, but on the other hand, be altogether ready whenever the trumpet sounds and the voice of the archangel is heard? The safe and sane position, it seems to us, is that of Archbishop Trench quoted in our March issue:

"It is a necessary element of the doctrine of the second coming of Christ that it should be possible at any time, and that none should consider it improbable in their time."

* * *

Marconi says that science and the machine are not responsible for unemployment and the world crisis, but simply human selfishness, and he is right. He was speaking before the **Human Selfishness** Research Council of Italy last March, and had Premier Mussolini as an auditor. "Science and the machine," he went on to say, "have made it possible for man to have everything he needs for a life of comfort with enormously reduced effort," but man has cheated himself out of it by his own selfishness. It is this that stands in the way of a proper distribution of the resources of providence.

But what particular man or group of men had the great scientist in mind? Of whose selfishness was he thinking? Some men, or all men? Captains of industry only? Bankers, big dealers, capitalists? Or would he include the workers, the farmers, the white-collar men, and all the rest of us? We think he would include all.

What then is the remedy? How shall we rid ourselves of selfishness? Will Fascism do it in Italy, or Hitlerism in Germany, or U. S. S. R. in Russia, or NRA in the United States? Is any one so gullible as to believe that? Try as hard as you may and selfishness subdued at one point will break out in another. As Jehovah said of Israel in Isaiah's day, so may it be said of the round world in our day, "The whole head is sick and the whole heart is faint" (1:5).

The remedy? Only Christ is the remedy. And that does not mean some ideal Christ, or some one's idea about Christ. It means the Lord and Saviour Jesus Christ of the Holy Scriptures, and the individual acceptance of Him as our Lord and Saviour. Hence we repeat what we have often said before, that the men best qualified to meet the deepest need of humanity are not the scientists or inventors, the statesmen or politicians, the capitalists or the social reformers, but the true teachers of the Bible, the faithful preachers of the gospel of salvation. They must be humble men, un-

selfish, courageous, persistent, "of honest report, full of the Holy Ghost and wisdom" (Acts 6:3).

Oh, Church of God, pray for such men! Stand by them when you get them, and hold up their hands in the work, that the world may hear the voice of God through their lips and learn of His healing power.

* * *

It encouraged us this spring to read that the churches and synagogues of New York had begun a drive against the sale on news-stands of obscene magazines.

Modern Indecency Roman Catholics, Protestants, and Jews joined in a protest that moved the license commissioner into action, and sixty-three magazines, pamphlets or books were put under the ban. News dealers were directed to remove them within a week.

In all our long experience we have never known writers and purveyors of vile literature to be so bold and debased as now. News stands are not the only offenders, but book stores as well, including modern drug stores which now sell nearly everything. One cannot pass the windows of such stores, much less enter them, without pollution. Whither has human decency fled? Cardinal Hayes is stirring up the women of his archdiocese to begin a crusade against this awful thing, and this increases our astonishment that feminine activity so zealous in other ways has been so dormant in this. Is there no successor to Carrie Nation for this crusade? We hope that these words may help to stir up drives in other communities like that in New York, for the contamination of this thing is even worse in smaller cities and towns than in a metropolis.

* * *

Mother's Day—May 13—is to be observed by women's clubs, men's clubs, medical societies, chambers of commerce, and other professional and civic **Making** groups who will join in community efforts throughout the nation **Motherhood** to "Make Motherhood Safe for Mothers." This announcement is made by Mrs. Shepard Krech, president of the Maternity Center Association, New York City.

"An important step forward is to be taken this year," she states. "In three previous Mother's Day campaigns, the effort was to arouse the public to the fact that two-thirds of the maternity deaths are preventable, but the move to be taken this year is specific and definite with groups working in every community."

Blank appraisal forms are available, by which any group of persons may conduct an investigation into the adequacy of what their own town or county is doing for mothers. Emotion alone is not enough. Facts are necessary so that groups in every community may work with their own physicians, health officers, nursing associations, and hospital authorities to alter those conditions which are a barrier to safe motherhood.

The blanks referred to are free, and prizes are to be awarded those groups which have the highest rating for a thoroughgoing survey and a plan for improvement based upon it.

The address of the Maternity Center Association is 1 East 57th St., New York City.

Beginning with this issue, Rev. Kenneth S. Wuest, of the Faculty of the Moody Bible Institute, will contribute a series of brief studies on some of the interesting and more commonly used words in the Greek New Testament. We believe they will be valued by the younger pastors and Sunday School teachers among our readers.

* * *

We were saddened to learn of the death of this zealous servant of God at the age

of sixty-three at his home in Binghamton, N. Y., on March 17. The intelligence came too late for mention in our April issue.

Death of John A. Davis
Dr. Davis had been known here since his student days in the Moody Bible Institute forty years ago. He was then what he ever continued to be, an evangelist and earnest personal soul winner. He knew how to approach men for Jesus Christ, and many a soul was thus given him for his hire, to say nothing of the multitudes who were moved by his public appeal.

As early as 1900, we believe, he founded a Bible school in Binghamton and of which he was still president at his death. It was exceedingly gratifying to us to learn of the large throng that assembled there to do him honor on his sixty-second birthday a year ago.

Dr. Davis was a hard worker although never physically robust, and when his last sickness came upon him his resistance doubtless was at a low ebb. He has gone to his reward sooner than we expected, but his record may well be envied by many whom he left behind.

The Priesthood of Christ

As Taught in Hebrews

By Rev. William C. Procter, B.D., Barnet, Herts, England

In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest.—Hebrews 2:17

THE object of the writer of this epistle being to guard the converts from the Jewish to the Christian faith from apostasy, he takes pains to show that their apparent loss was really their immeasurable gain. The Temple was evidently still standing, and they could not fail to contrast its splendid and striking ritual with the simple rites and ceremonies of the gospel. Especially must they have missed the Jewish priesthood, who had offered their gifts and sacrifices, and supplied all their spiritual needs; and particularly the high priest, who had acted as God's representative to them and theirs to God.

1. The Jewish high priest "taken from among men is ordained for men in things pertaining to God . . . who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity" (5:1, 2).

This was the ideal in view, but that it was not always realized is evident from the cases of Eli and his sons in the Old Testament, and Caiaphas and Ananias in the New (I Sam. 1:13, 14; 2:12-17; John 11:49, 50; Acts 23:2, 3). The word "priestcraft" has been synonymous in all ages with arrogance, avarice, cruelty, and tyranny. Rowe wrote:

Not all who, like intruders, thrust into the service
And turn the holy office to a trade,
Participate the sacred influence.

2. Our great High Priest amply fulfills the ideal in His true humanity and tender compassion.

We read in Hebrews 2:14, 18: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. . . . In that he himself hath suffered being tempted, he is able to succor them that are tempted"; and in 4:15: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted

like as we are, yet without sin." He perfectly understands what we would find it impossible to explain to others, what we would even shrink from trying to explain, and what others would not understand if we did. As it has well been said:

"Lord Jesus Christ, I need no priest but Thee, For Thou art touched with my infirmity; Thou, too, art human; to Thy human heart Thou bid'st me bring my every ache and smart. Lord Jesus Christ, Thou art the priest I need! For Thou canst see within me, Thou canst read

My far off thought, my unconceived desire, The prayers unspoken which to Thee aspire."

3. Above all, His priesthood is permanent and unchangeable, unlike that of the Jewish high priests (Heb. 7:16, 23-25).

II

Without all contradiction, the less is blessed of the better.—Hebrews 7:7.

The word "better" may be regarded as the keynote of the Epistle to the Hebrews, for it occurs thirteen times in its pages, and is the basis of the writer's argument throughout.

In chapter one Christ is spoken of as "better than the angels"; in chapter three He is shown to be better than Moses; in chapter four He is proved to be better than Joshua; in chapters five to seven He is demonstrated to be better than Aaron; in chapter eight He is spoken of as "the mediator of a better covenant, which was established upon better promises"; in chapters nine and ten, as having offered a better sacrifice; and in chapter twelve we are told that "his blood speaketh better things than that of Abel."

In dealing with the fourth of these points, Christ is described five times as "a high priest after the order of Melchizedek" (5:6, 10; 6:20; 7:17, 21), and it is shown that Abraham, who was the father of the Levitical priesthood, acknowledged the superiority of that of Melchizedek by giving him tithes and receiving his blessing.

Melchizedek is undoubtedly the most mysterious person of whom we read in the Old Testament, and it is evident from this epistle that the mystery was intentional. In the narrative in Genesis he suddenly appears and disappears, like a meteor darting across the sky. We read no more of him for a thousand years, when he is referred to in Psalm 110:4, and then, after a further thousand years, comes the explanation and application of these words to the Person of our Lord.

1. Let us consider briefly the superiority of the priesthood of Melchizedek to that of Aaron in five respects.

(1) In its origin and age.

Melchizedek is the first person who bore the name and sustained the office of a priest, and he is called "the priest of the most high God" (Gen. 14:18; Heb. 7:1). Nothing is recorded concerning his parentage or pedigree, though Genesis is a book of genealogies. He is "without father, without mother, without descent" in the sacred pages (Heb. 7:3). The Levitical priesthood, upon the other hand, was not only much later, but was a matter of strict heredity. We read in Ezra 2:61, 62 of "children of the priests" who were "put from the priesthood" because they could not prove their genealogy (Num. 3:10).

(2) In its dignity and duration.

Melchizedek was the only purely human being to occupy the double office of priest and king, for he was "king of Salem and priest of the most high God" (Gen. 14:18; Heb. 7:4). The two offices were kept rigidly distinct under the Old Testament dispensation, and Saul forfeited his kingdom by offering sacrifice, while Uzziah was stricken with leprosy for burning incense (I Sam. 13:8-14; II Chron. 26:16-21).

As Melchizedek had no predecessor in his office, so he had no successor; for, as far as the sacred narrative goes, he had "neither beginning of days nor end of life," while

the Levitical priests "were many in number, because that by death they were hindered from continuing" (Heb. 7:3, 23, R. V.).

(3) In its universality.

The Levitical priesthood was only for the chosen race, and they "had a commandment to take tithes of their brethren"; "but he whose descent is not counted from them received tithes of Abraham," who is "the father of all them that believe" (Rom. 4:11; Heb. 7:4-6).

2. Let us now consider three other respects in which Melchizedek was a type of

Christ.

(1) In his name and title.

"Melchizedek" signifies "king of righteousness," and "king of Salem" means "king of peace" (Heb. 7:2), these being also the two special features of Christ's kingship, as we see from such passages as Psalm 72:1-7; Isaiah 32:1, 17.

(2) In his double office.

As Melchizedek was both king and priest, so our Lord is "a priest upon his throne" (Zech. 6:13, cf. Ps. 110:1-6).

(3) In his recorded actions.

We read in Genesis 14:18, 19 that "Mel-

chizedek brought forth bread and wine, and blessed Abraham." It may be too much to say that the former action was intended to foreshadow our Lord's institution of the holy communion, though it was a striking anticipation of it; but the latter was certainly typical of His whole life, from its commencement to its close. He began His earthly ministry by uttering the Beatitudes, and

"His latest moments here
In benediction passed,
To those who saw Him disappear
That action was His last."

Grieving the Holy Spirit

Abridgment of a sermon by Rev. T. T. Shields, D.D., in Jarvis Street Baptist Church, Toronto, Canada, and reprinted by permission from the *Gospel Witness*

THE truth of the Holy Spirit's ministry has been perverted and turned

to other uses than that of glorifying our Lord Jesus Christ. We must be careful, however, that we do not allow ourselves because of this, to turn away from this great truth, for that is the purpose of the adversary, to associate with every precious truth of Scripture some manifestation of fanaticism, which will discredit it and thereby leave men and women impoverished.

When the Holy Spirit came on the Day of Pentecost the inspired preacher declared that this Jesus, having been raised up and ascended into the heavens, had received of the Father the promise of the Holy Ghost, and had shed forth that which they then saw and heard. And he has been abiding with His Church from then until now.

Open the Blinds and Let in the Light

We have not, as did the disciples in pre-Pentecostal times, to "tarry" for His coming; we have no more to tarry for His coming than we have to tarry for the rising of the sun at high noon. All we have to do is to throw up the blinds and let in the light. The Holy Ghost is here, He is the divine Executive, the Administrator of His Church. And while the Son appears for us in heaven, His authority is exercised by the Holy Ghost.

The text tells us that we are "sealed" by the Holy Spirit. What does it mean to be sealed by the Holy Ghost?

There is something comparable to it in the Old Testament. When the servant came to his master at the expiration of his service of six years when he was to become a free man, and he said, "I love my master, my wife, and my children; I will not go out free. I want to stay with him for the rest of my life." Then the master took him to the door post and bored his ear through with an aul; he marked him, he branded him as his servant forever.

And there is an illuminating word in the Psalms, "Sacrifice and offering thou didst not desire; mine ears hast thou opened"—

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Ephesians 4:30

literally, mine ears hast Thou digged with an aul, branded, marked as Thine. The Holy Ghost comes to the believing child of God to thus seal him unto the day of redemption. And we know that we are His. We cannot tell why His matchless grave abounds, but we know we are His.

And now He says, "See that you behave yourself rightly toward the Holy Ghost. Grieve not the Holy Spirit of God."

I

How May We Grieve the Holy Spirit

I am going to be very plain and simple. They grieve the Holy Spirit *who walk contrary to the Word of God in any particular*. We cannot be on good terms with the Holy Ghost if our lives are set in opposition to the teaching of the Word of God, for the Bible was written by men "who spake as they were moved by the Holy Ghost."

In the chapter from which the text is taken, the apostle speaks of putting off the old man with his deeds, and putting on the new man. The old nature is present in every one of us, and throughout our lives we must be putting off the old man. If you would know what to put off you must come to the Word of God and behold yourself as in a glass. Learn what things are displeasing to God—and you can learn only by studying what is in the book.

The all-important thing for us is to inquire every day what the mind of the Holy Ghost is. Would He be pleased were I to do this thing? Can I enjoy His favor if I take this course? Such inquiries should be applied to the smallest details of life; and if we diligently study the Word of God we shall find the principles of the Word apply to the office, to the kitchen, the street, everywhere; and this we must do if we would walk in unbroken fellowship with God.

II

Particular Things that Grieve the Holy Spirit

though people were especially tempted to grieve the Holy Spirit in these matters.

1. *Untruthfulness will grieve the Spirit of God.*

"Wherefore putting away lying, speak every man truth with his neighbor." Every Christian needs to heed that admonition. How important it is not only in respect to our speech and to our representations of life, but in respect to the Bible itself, that we shall hold fast by the truth, for the Holy Ghost has no fellowship with the works of darkness.

2. *"Be ye angry and sin not; let not the sun go down upon your wrath."*

There is a way of being angry and sinning not, as, for example, when our Lord Jesus came into the temple, and saw the money changers there, and He took a whip of cords, and "looked round about on them with anger, being grieved for the hardness of their hearts," and He drove them out of the house of God. When you see men departing from the Word of God, and denying the verities of the faith, I believe if you have the Spirit of God, you will be angry.

We cannot be tolerant of that which is a denial of the revealed word and will of God. But in the ordinary affairs of life there is a possibility of our being angry without justification. In any event, the sun should not go down upon our wrath. Have you a bad temper? Do you get out of sorts with someone, and then go away and sulk and make everyone uncomfortable? Such ill temper is a sin against the Holy Ghost.

In no case should personal enmity toward any one be entertained. "Let not the sun go down upon your wrath: neither give place to the devil." In this matter we all have this choice, either of giving place to the Holy Ghost, and letting Him rule and dominate us; or if we grieve and reject Him we give place to the Devil, and submit to his rule.

3. *"Let him that stole steal no more."*

That means that we must be honest in all our transactions.

"Oh, but," you say, "I don't think there is any one here who would steal."

Are you sure? It is a question of honesty. Is the person who receives wages for work half done honest? If you sell something over the counter and charge more than it is worth, and you ask the price of a pound and a few ounces when it is only a pound, you are a thief. That is the plain truth. If our religion does not apply to these little things of life it is not of God. "Let him that stole steal no more."

4. "Let no corrupt communication proceed out of your mouth."

The Holy Ghost sees everything you do, and not only that, but He knows everything you think. Is there a young man here who says,

"I am always careful to see who is present before I speak."

Are you? As a Christian man you have no right to speak anything that you cannot speak in the presence of your mother, or your sister, or your wife, for you cannot speak without speaking in the presence of God, the Holy Ghost.

But there is here also a positive as well as a negative side: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." It means that no matter where I go, I must speak that I may minister grace to the people who are about me.

A Refining Influence

If we keep company with the Holy Ghost He will have a wonderfully refining influence upon us. I met a woman once who had never had the advantage of the schools. She had been brought up poorly, and she had married unwisely. She had made a mistake, but notwithstanding, she kept company with the Holy Ghost; and she was one of the most perfect ladies I ever met. You could not go into the presence of that woman without feeling that she was being educated for heavenly society, and that when she was admitted to the company of angels, she would be perfectly at home. To keep company with the Holy Ghost will make a gentleman or a lady of anyone. He will teach us to guard our speech, and enable us to speak only words that are "good to the use of edifying," and which "minister grace unto the hearers."

5. "Be ye kind one to another."

There are many opportunities to be kind. In the prayer meeting last night one of our teachers very feelingly said, "I wish you would pray for the brokenhearted mothers who are concerned about the waywardness of their children." How much sympathy mothers of families need, for their nerves are often worn, frayed out, and they feel they cannot stand another day. When perhaps one of the children is irritable, that husband who has not as much to endure in a month as his wife has in one hour, comes home and wants everything ready.

Ah, I tell you, it takes the abounding grace of God to keep family life sweet, and unless God gives us His grace we are all disposed to act sometimes as though we did not know how to be kind to any one. I think it was Dr. Stockley informed me he had told the students of hearing a man

say once in England, that there was a little prayer he prayed every morning of his life.

It was this:

"O Lord, make me easy to live with today."

And if the Holy Spirit dwell with us, He will make us easy to live with.

Questioning the Lord's Prayer

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Somebody from this pulpit some time ago quoted this text, "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." He said, "That is works; that is not grace. That does not belong to this dispensation." What nonsense! That is a new kind of Modernism which would rob Scripture of its authority. That is exactly what the Scripture says: and it means what it says, and it means it for you. I will tell you why it is not works: an unforgiving spirit, by that very fact, proves itself to be unfitted to receive forgiveness. There is no forgiveness without repentance.

Do you Christian people pray for revival? May God pour upon us the Spirit of grace and of supplication that we may pray more and more. But if you have an unforgiving spirit toward anyone, you had better first of all pray for yourself. The Holy Spirit will not dwell with you if thus you grieve Him by harboring a spirit alien to Him.

III

Why Should We Not Grieve the Spirit?

Why? *Because He is God.* He is to be worshiped, He is to be adored, He is to be loved with all our heart, and soul, and mind, and strength—and He is to be obeyed. If we grieve Him we are in danger of losing the assurance of salvation—not our salvation, but the joy of it, for it is the Spirit that witnesseth with our spirit; and if we grieve Him, He will be silent.

When we grieve the Holy Spirit we break fellowship with the only One who can guide us into the truth. You could as easily read in utter darkness as you can understand the Scriptures without the light of the Holy Ghost.

Loss of Interest in the Bible

Whoever grieves the Holy Spirit must inevitably lose interest in the Bible. Hence it follows that faith and obedience are but two aspects of the same thing. If, by our disobedience, we forfeit the communion of the Holy Ghost, we thereby lose that illumination without which the Bible becomes dry and uninteresting.

Moreover, by grieving the Holy Spirit we drive from us the only One who can give us the victory. I verily believe the Holy Ghost can overcome a bad temper. I am positive He can cleanse a foul mouth; He can purify a corrupt mind—He can cleanse us within and without, and make us to be gloriously triumphant day by day. But if we yield not to His promptings, if we disobey the plain instructions of His Word, we sever our connection with the Source of power, and are "weak as other men."

How to Get Back Again

I have said nothing profound this morn-

ing, nor have I anything yet to say that is profound. I have endeavored to speak so simply that even the youngest child may understand.

I wonder if some have heard the voice of God today? Is there someone who says, "I have grieved the Holy Spirit. All that you have said this morning is sadly true of me?"

And does such an one say, "Will you tell me how I may get back into favor and fellowship?" That is very simple. We must turn right about face. We must cease to do the thing that has grieved Him, whatever that thing may be. If you say, "I do not know," then ask God to show you and He will reveal it to you.

But is there a further step? If yours has been a sin against God alone, then confess it to Him alone, whether it be waywardness of heart, neglect of His Word, coldness toward the person of Christ—whatever it be, make a clean breast of it and keep nothing back.

But if you have sinned against another, then go and confess it to that person against whom you have sinned, as well as to God. Make restitution if restitution be possible. If you have appropriated that which is not your own, return it to its rightful owner. Go to the person you have wronged, and ask that person's forgiveness if your sin be a sin against your neighbor.

A Public Confession

But there may be a further step to take. If your sin be a public offense that has brought reproach upon the cause of Christ, that has dishonored the name of Christ, then the confession ought to be as public as the offense. Come back again openly saying before all, "I have sinned." In no other way can you regain the position among those who have ceased to believe your testimony because of your persistent inconsistency.

And then, having done all this, accept the Word of God as settling the whole controversy once and for all. Believe His promise that "if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

A MOTHER'S PRAYER

Lord Jesus, You who bade the children come,
And took them in Your gentle arms and smiled,
Grant me unfailing patience through the days
To understand and help my little child.

I would not only give his body care
And guide his young dependent steps along
The wholesome ways, but I would know his heart,
Attuning mine to childhood's griefs and song.

Oh, give me vision to discern the child
Behind whatever he may do or say;
The wise humility to learn from him
The while I strive to teach him day by day.

—Adelaide Love, in *Chicago Tribune*.
From *Chicago Tribune*, "Linotype."

"I Believe in God, the Father Almighty, Maker of Heaven and Earth"

Lines to a Cynic

By Janie M. J. Stokely, Newport, Tenn.

You cannot force to the parchéd sod
One little rain-drop . . . nor give life
To the broken stem of one glossy leaf;
Yet you dare to say, "There is no God."

You cannot bid the sun stand still,
You cannot command one little star
No longer to twinkle. . . yet you question
One who can do these things at will!

Evidence

By Helen Miller Lehman, Santa Rosa, Calif.

The fool has said in his heart,
"There is no God,"
But a fool has not the mind to know.
Cycles of coppery suns and silvered moons
Declare the wonderment of God,
And all the things of earth
Silently proclaim His handiwork.
He spoke, and there was light;
He breathed, and man became a living soul.
Aeons of time declare the everlastingness of Him.
The fragrance of a flower,
And the mystery of a throbbing heart
Witness to His creative power.
The wise have not the minds to understand,
Yet they must say in all humility,
"There is a God."

A Child Explains

By Winifred Marshall, High Point, N. C.

How do I know that there is a God?
You who would doubt have asked that I,
Though child I be, explain my faith
That you may see? Well, I shall try.

How do I know that there is a rose
When day is clothed in cloak of night?
How would I know that there is fire
If eyes were blind and saw no light?

How can I tell that there is a wind
Just everywhere, though no one sees?
How do I know that there are birds
When in the dawn I see just trees?

How do I know that there is a God,
When naught I see that makes Him real?
Because, as I have tried to show,
I do not see, but I can feel.

Patience and Comfort

By Rev. Alfred Mathieson, London, England

PATIENCE and comfort! How deep and recurring the need of both for every child of God. In the home with its multitude of duties and daily round that knows little variation; in the office, store, or workshop, meeting the public with its varied and often vexatious moods; amid the fluctuations of commerce; in the sick room and hospital; in every walk of life, great is our need of patience and comfort. As the burdens press, temptations assail us, hopes are shattered, yearnings are stifled, ambitions are checked, and prayer is long unanswered, our insufficiency calls for the ministry of patience and comfort.

The apostle Paul, looking out from his great heart of love upon the Colossians performing their duties midst home and market life, prayed for them that they might be "strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness." How significant—all might for all patience!

And this word rendered "patience" does not mean mere passive resignation, but rather active endurance. Not the dullness of a doleful submission, but the joyfulness of a radiant devotion. The strong current of the affairs of life met with a song, the vicissitudes with victory.

Where Shall We Find It?

But where are we to find the examples of this endurance, and the encouragement and comfort that we may attain? We are pointed to the Holy Scriptures. "For whatsoever things were written aforetime were written for our learning, that through patience and comfort of the scriptures we might have hope" (Rom. 15:4).

To the Scriptures, therefore, we turn for fullness of instruction. Herein is the true light and life, the inspired revelation of God. And Scripture is full of Christ, for from the beginning to the end everything breathes of Him.

But it is to the Old Testament that our

text particularly points us, and there in bright array patriarchs and prophets instruct us in active endurance, minister tender comfort, and give birth to hope. Memory at once singles out Abraham, Job, Joseph, Moses, and David, who beckon us to fall in behind and march on the upward road to glory and to God.

At the call of God Abraham stepped out not knowing whither he went. Guided into the land of Canaan he dwelt there in tents, and finding the land occupied by others he made his home beside theirs, patiently waiting the fulfillment of the promise that the land should be his and his seed "for an everlasting possession." Although dwelling in the land, "he founded no city, for he confidently awaited the city which has foundations—the city built by no architect and no workman but God himself" (Heb. 11:10, trans. by W. H. Isaacs).

Challenging the Devil

The patience of Job is proverbial. So

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devoted was he to God, so splendid his daily walk, that God did not hesitate to challenge the Devil over him. When Satan entered the presence of God it was God who took the initiative and asked Satan if he had considered His servant Job. Yes, God dared to challenge Satan over Job. How sublime the honor upon Job, how great the responsibility; and the story has been an inspiration to souls down the ages. Can God challenge the Devil over us? In these days of perplexity, problems, and trials, can God test us and trust us?

Like a beacon light on a hill Joseph's life flashes out its encouragement to every saint whose life is shadowed with suffering. Embracing the will of God, Joseph passed from tragedy to triumph, from suffering to sovereignty. Faith in active endurance overcame the wrongs heaped upon him, and he conquered because he rested in his source of strength, of patience, and of comfort, the Almighty God.

Moses "was very meek, above all the men which were upon the face of the earth," yet how mighty. By faith he led his people out of Egypt and through the Red Sea, and ruled over the children of Israel for forty years, manifesting a life of wonderful faith, of self-denial, of zeal for the glory of God, of trial and suffering and heroic patience and strength. Great was his love for his nation and importunate his wrestling with the Most High, willing rather to die and be blotted out than that Israel should be destroyed. His whole life was a sacrifice of love and obedience to God, a life of amazing patience and meekness. And how was it possible? Because he communed with God face to face.

Cruel was the lot of David ere he gained the crown. In God's school of training he passed through the dens and deserts ere he reached the destiny of the divine will. But in the desert he was inspired to sing sweet Psalms, a well-spring of blessing to the people of God. Deep is the instruction and great the encouragement found in the Old Testament.

A Fountain of Comfort

Coming to the Scriptures with our heart's need we find a fountain of comfort. The more thoroughly we know the Word of God, the more deeply will it affect our

character and transform our life, and the more shall we be strengthened, sustained, and cheered. Whatever grace is needed is found in Holy Scripture. The Bible meets our deepest soul need, and like the psalmist, we can say: "This is my comfort in my affliction: for thy word hath quickened me" (Ps. 119:50); "I remembered thy judgments of old, O Lord; and have comforted myself" (v. 52); "Unless thy law had been my delights, I should have perished in mine affliction" (v. 92); "Trouble and anguish have taken hold on me: yet thy commandments are my delights" (v. 143).

As we search the writings of the prophets—those shining examples of patient endurance—what comfort do they minister! "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and song; he also is become my salvation" (Isa. 12:2). "Fear thou not; for I am with thee: be not dismayed for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" (Jer. 32:26). Such is the refreshing water pouring forth for our comfort and blessing. Drink deep at the fountain, for never can the waters fail.

Christ Traveled a Rugged Road

And as we turn to the New Testament, in which the Old is perfected, we look upon Him our Exemplar in patient endurance, the Lord our life, our Saviour from sin. And not only is He our Exemplar bidding us follow in His steps, but the God of patience and comfort endowing us with both, that we may be enabled so to follow. Rugged was the road for Him with its fiery temptation and fierce assault, but royal His victory, and knowing all the road He can fully meet our need. As Dr. Adolph Saphir finely said:

"Christ is a merciful High Priest; not merely full of pity, compassion, and grace, but full of sympathy. He knows what is in man, He understands fully all our sorrows, and is able to measure the strength of all our temptations. He is most lovingly and earnestly anxious that we should always obtain the victory and suffer no injury; for having gone through all the

conflict Himself, without a single moment's wavering or surrender, He wishes us to be found continually in Him, and to conquer continually. He is faithful in bringing down to us all the gifts of God; all the counsel, will and blessings of the Most High; faithful in taking up to God all our need and trial; all our petitions, fears and tears; all our sufferings and all our works. What deep and infinite sympathy is in Jesus! And how much we should dwell upon it, and strengthen ourselves in the Lord. For He wishes to succor us; to take us by the hand when we are sad, weary, and exhausted; to help and encourage us; to cheer and gladden us who are still in manifold temptations and sufferings."

Comfort, therefore, is brought to every believing heart through the Holy Scriptures as they tell out that God's presence is our cheer and God's power is our confidence.

The Foundation of Hope

The Word of God is also the Foundation of Hope. We wait for the manifestation of the sons of God. We wait for the groaning creation to be delivered from the bondage of corruption. We wait for the redemption of our body. We wait for the Lord from heaven. That blessed hope fortifies our patience and fills us with comfort. Not for long will patience need to be exercised; the Lord is at hand. The glad day will soon be here when we shall meet our beloved Lord, and stand with Him upon the golden glory shore with the shadows all behind. The glorious prospect of meeting the Lord thrills our hearts, infusing patience and strength into our souls to face the battle and fight the good fight of faith.

And what is the ground of our expectation of this glory? Nothing else than the Word of the living God. The Word of God assures us that we have been begotten again unto a living hope. Before us lies the radiant home and the joy of transformation into the image of the Son of God. Trials, difficulties, sorrow, and suffering we may have to endure here, but soon we shall hail the radiant morn that shall usher in the glad new song. The Lord is coming. Look up and lift up your heads for your redemption draweth nigh.

Seven Appeals to the Unsaved

By Evangelist Joseph T. Larsen, Minneapolis, Minn.

Isaiah 53:1-8; Luke 16:19-31

I PRESENT to the unsaved seven appeals in order that they may accept Christ and receive forgiveness of sins and the gift of eternal life.

I. The Appeal of the Atonement of Christ

The Cross of Christ is the sign-post that determines our pathway toward eternal life. "Christ died for our sins according to the

scriptures," is the essence of the gospel. The atonement avails for and prevails with sinners of all kinds. It is the direct expression of the love of God in Christ. "God so loved the world that he gave his only begotten Son" (John 3:16), has the greatest appeal because of its expression in the atonement of Christ for all men. There is no greater appeal than the shed blood of Christ, "the just for the unjust" dying that sinners might live eternally.

II. The Appeal of the Resurrection of Christ

Christ's bodily resurrection is a cardinal doctrine of Scripture, the Gibraltar of Christian evidences, and assures us of victory over death. The bodily resurrection of Christ appeals because it gives life, assurance of our own resurrection, and that of the entire Church of God.

Ingersol, the infidel, once asked a Christian lady why it was Christ called, "Laz-

arus, come forth"? "Why did He not say, 'Come forth!' omitting the name?"

She replied, "If He had not said, 'Lazarus, come forth,' all the dead would have come out of their graves!"

Here is the strongest answer to infidelity. The resurrection assures us of happy reunion with our loved ones and of a happy home in heaven. It is the victory of Christ and Christianity which no other religion on earth presents.

I appeal to the unsaved, "dead in trespasses and sins," to let Christ give them a spiritual resurrection and then look forward in anticipation of the bodily resurrection. "Christ the first-fruits; then we which are alive at his coming."

III. The Appeal of Christ's Perfect and Sinless Character

I appeal to the sinner on the basis of Christ's sinless, perfect, and spotless character. He "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26).

A man came to Dr. Torrey and said:

"I can't believe!"

"Whom can't you believe?"

"I can't believe, I tell you!"

"Whom can't you believe?"

"Well, now I see it. I guess I can't believe Christ."

"Why not? Has He ever done anything unworthy of confidence?"

"I see now what you mean. I should not doubt so holy and good a Being as Christ when He promises to save me if I believe."

The man accepted Christ and was saved by faith in Him.

A group of unsaved men in a men's meeting gave twenty-seven excuses why they were not Christians, but none could give any reason against Christ Himself.

But merely to admire, approve, and appreciate the beauty of Christ's moral character will not save any one. Millions do that and keep on sinning and walking in darkness. But Christ's unique and perfect character creates faith, and confidence, and leads men to repentance when once they behold their sin and God's Son as their Saviour.

IV. The Appeal of Sins Committed and the Judgment for Sin

"For all have sinned, and come short of the glory of God" (Rom. 3:23). "There is none righteous, no, not one." You need Christ because you are a sinner and cannot save yourself. Your sinful conscience condemns you. It burns like fire. "The wages of sin is death."

Dr. Joseph Cook, of Boston, speaking in 1893, at the World's Fair, challenged all foreign religions to present one remedy for sin. There was no reply except his own: "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Our sins haunt us, paralyze our spiritual sensibilities, and turn us from God and Christ into the eternal night of darkest hell!

It took four nurses and two doctors to hold a dying gangster in bed. His sins caused him terror when he saw the judgment coming before his vision.

V. The Appeal of Christ's Ability to Save to the Uttermost

"Wherefore he is able also to save them to the uttermost that come unto God by

him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Christ is able to save and able to keep us in salvation forever. Christ underwrote the world's sins when He died on Calvary's Cross and is therefore able to pay every sinful debt. He can raise from lowest depths of sin to heights of glory. There is no sinner too great for Him to save.

Christ saved St. Augustine, Martin Luther, Jerry McAuley, Billy Sunday, and a host of others, who became great leaders and workers for God. "This is a faithful saying, . . . that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). Trust Jesus *now* and see Him work in your heart and life uttermost salvation!

VI. The Appeal of Christianity to the World

Christ is the source and founder of Christianity. Through Him and His followers we have received a Bible, a Saviour, a love, a God, a Father, an abiding hope, an everlasting life, a salvation from sin, a redemption from guilt, a deliverance from corruption, a glorification from all mortal ills, and a home in heaven eternally. No other religion can give anything like that! Show me a Saviour who loved unto death, lived sinlessly, prayed prevailingly, healed miraculously, cast out devils, wrought righteousness, raised the dead, and saved souls, even as Christ did! There is none other.

Christianity appeals to the reason of man, to highest moral ideals, to sinners and

saints alike. It appeals because of the sin it forgives, the habits it conquers, the diseases it heals, the redemption it brings, the hope eternal it inspires, the joy and peace it gives, the everlasting life it bestows, the lives it transforms, and the victory it wins!

Christianity has an appeal unto mankind because of its record for 1900 years in a world of hostility. Amidst its millions it has molded the destinies of nations. Christ in Christianity has changed nations, dethroned wrong, exalted righteousness, and given holiness to the most vile. For 1900 years Christianity has proved itself in all these.

VII. The Appeal of the Love of God

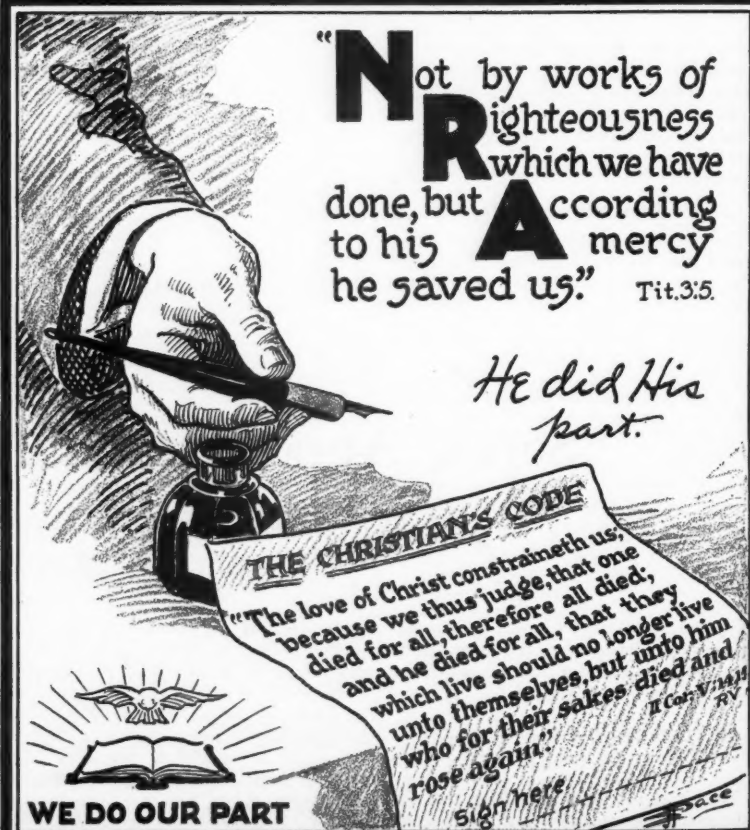
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Many sinners, like the rich man in the parable (Luke 16), reject God's love, and later seek solace when too late, in hell's torments! God is not pleased at the death of any man, but man sends himself to hell by his own rejection of Christ.

Christ's death and resurrection prove God's love and purpose in redeeming mankind and His willingness to save all who come unto Him. The hardest thing to do is to go to hell over God's love, over a risen Saviour, over evidences of Christianity, over parental pleadings, over a mother's tears and a wife's prayers. Oh, soul without Christ, do not reject the

(Continued on page 436)

STEP UP AND SIGN UP



"Not by works of Righteousness which we have done, but According to his mercy he saved us!" Tit. 3:5

He did His part.

THE CHRISTIAN'S CODE

"The love of Christ constraineth us, because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again." 1 Cor. 13:13 RV

WE DO OUR PART

Sign here

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Moody Bible Institute Monthly

Moody Bible Institute announces Special Summer School, June 18-July 27.

The Lofty Lookout

By Rev. Gustaf F. Johnson, Minneapolis, Minn.

An Address at Founder's Week Conference, February, 1934

I CALL your attention to only one passage of Scripture, but we shall refer to others as we go along. In Hebrews 13:17 we read: "Obey them that have the rule over you"—or them that guide, or your leaders—"and submit yourselves: for they watch for your souls"—rather, "they watch over your souls"—"as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

I am aware that I am speaking this afternoon to many brethren engaged in the blessed work of bringing the gospel message either by preaching or teaching the Word of God to young or old. I am addressing soul winners, watchers over souls. If there is one present who is not a soul winner we will pray that God may convert you, because I cannot conceive of a converted man who is not a soul winner. What would you be converted to if not to God? And if converted to God, we have become, at least in a measure, like unto God. And if we are like our heavenly Father we will love to bring men and women to the knowledge of salvation. I shall speak, therefore, first of the *watchman*.

Keep Wide Awake!

If you are a watchman, placed where God wants you to be, it is of the greatest importance that you be wide awake. A sleeping watchman is not only useless but is a menace. He puts others in jeopardy by the fact that while people expect him to be awake he is asleep. You know the judgment passed on the sentry who is found sleeping at his post in time of war.

The watchman is expected to see more and clearer than others around him. That is why the lookout on a ship is given a position in the crow's nest on the front mast where there will be no obstruction to hinder his vision, where he will be able to look out on conditions ahead of him, and so watch. He must be able to see farther ahead than the people for whom he is being a lookout. Sunday School teacher, preacher, evangelist, Bible teacher, whoever you are, if you undertake to teach others the way of God, you must be able to see farther than the average man, otherwise you are unfit for the position. You must have a lofty outlook.

How Far Can You See?

A certain ecclesiastical leader thought it would be a picnic to visit Oslo, Norway, during the revival. He wanted to see a revival at near hand, having never seen one in his own work. He was a great orator, and when he had preached there were a dozen who wanted to be led to Christ. No invitation having been given, they came forward and asked him to lead them to Christ. He said, "Friends, we will turn this matter over to the pastor."

Oh, it is a terrible condition when the lookout cannot see farther than the aver-



Rev. Gustaf F. Johnson

age man. What can you teach if you do not understand the Word of God? A brother here asked God to have mercy on church members who fight the pastor for preaching the return of our Lord Jesus Christ. Yes, you may well ask God to have mercy on him, but God is going to give those church members something else after a while. They are going to have judgment, unless they accept the mercy of God. It is terrible for a Sunday School teacher to say to her class,

"Well, we are through with the lesson now so I will tell you a story."

What kind of a teacher is she who can get through with a Bible lesson in twenty minutes so as to have to tell a story, unless it is an illustration connected with the lesson?

How far can you see ahead if you are one of God's lookouts? You want to be able to know what is coming, what is ahead of us in the future. Poor H. G. Wells has written a book, *The Shape of Things to Come*, and he tries to peer into the future. Would that his eyes might be opened so as to find out that the story of the future is already written in the Word of God. We have it here.

Preachers Are Prophets

A friend said to me some years ago when Mussolini came out with his claim about the greatness of Rome being accomplished—I had spoken about the revival of the Roman Empire some five years before—this friend said to me, "Johnson, I did not believe what you said five years ago. Where did you get it? Are you a prophet?"

"No, I am not a prophet, nor the son of a prophet in the sense you mean, but I believe the old prophets from beginning to end. And when you believe them you know something of the future."

What is coming? What is ahead? You know merchants subscribe to Roger Babson's charts because that man is supposed to know what conditions will be a year or

two from now. The business man says, "If I were certain of conditions in business in the future I could make a lot of money." I do not know what business will be in twelve months, but I have a fairly clear idea of the future from the Word of God, and that is why I am not making money but staking my soul on the Lord Jesus Christ, and trying to bring others to believe on Him.

It is not enough that you know what is there when you hit it. Don't forget the pilot who was asked if he knew the entrance to the harbor, and replied,

"Oh, yes, I know every rock in the harbor."

So he climbed up on the bridge, and just as he got up the keel scraped on a rock. The captain said,

"Didn't you tell me you knew every rock in the harbor?"

"Why, yes; there was one just now."

Just then they hit another, so that they nearly keeled over, and he said,

"There is another one!"

It is not enough that you know danger when you hit it, you must know it ahead of time. Forewarned is forearmed. If you are a preacher of the gospel, get the book of God and preach God's book. There are two kinds of book sermons. There is the book sermon on God's book, and that is a splendid kind of book sermon. And then there are other book sermons that are not even worth the sales tax. Don't preach them.

Brother preacher, are you through with the book of God? I have preached from it for forty-three years, and if the Lord will permit me to preach forty-three years more I am coming to Moody and give you a Bible conference. By that time I will know a little bit about it. I am just beginning to learn something about the wonderful Book. I have gone through it many times and yet do not know much about it, but it is going through me, and by the time I have kept on a decade or two or three or four, I expect to know something about it. Blessed truth of God that makes us wise unto salvation and enables us to have the vision that will lead men aright and will show them the way!

Wasting Time on Trifles

Traveling with the *Sunday School Times* party to the World's Sunday School Convention in 1907, I was on board the "Mecca." The captain was a very pleasant man. When we reached Naples we went into a fog. One of the party went to the captain to ask permission to use the dining room for a farewell concert. The captain had been very kind and affable to us so we felt we could approach him even on the bridge, but, my brother, we made a mistake that time! When our friend went up to talk about the concert in the dining room, the captain, concerned about the fog, said,

"Get down! Get down! I have other things to attend to now."

He was lifted above the small things of every day life.

Brother preacher, don't spend too much time on the Ladies' Aid Society quarrels. Let God lift you above the small things of every day life and live in the great things of God. Ask God to lift you near the heart of Jesus Christ our Saviour, and when you hear His heart beats you won't have to listen to the discords around you in this world. God is able to lift you above them all.

There was a missionary with me when I was a pastor in Rockford whom I wanted to interest in some things in the town. I took him along the bank of the Rock River and showed him our new memorial hall.

"Yes, yes, yes. Couldn't your people support another missionary in Japan?"

As we walked along I showed him one of our skyscrapers.

"Oh, yes. Do you mean that one over there?"

"No. This one."

"Yes. Can't you and your wife go back to Japan and take charge of our work over there?"

Live in Your Work

That man was living in his work. You could not pull him down to the dust of the earth. Let God's lookouts be lifted high above the trivial things of common life. Remember that when God wanted to show John conditions on earth he lifted him above the fog and turmoil and dust. A door was opened in heaven and he heard a voice saying, "Come up hither." And John was quick to go. "Immediately I was in the spirit." When the Lord invites you up higher don't be tardy, come quickly.

And what a vision had John! What little he would have seen had he remained on earth, but God gave him a high position. God grant you, Sunday School teachers, evangelists, preachers, gospel men and women, a high position, as Dr. Gray spoke this morning about being baptized by the Holy Spirit of God. What clear vision you will have and how far you will be able to see. You will be able to see through people.

Sometimes men and women come to me and say,

"I don't like the preacher being personal. Why did you attack me this evening? Did you mean me?"

"Yes, of course I did."

"I thought so."

"Did you think I meant somebody in Utah? Oh, no, we mean you."

The Spirit of God will see that the arrow hits the very spot it should hit. It is most wonderful to come up high, and the Lord will grant you a vision that you need if you are going to serve Him.

Then also I call your attention to the fact that the lookout, the sentry, the watchman, must be ready to give alarm when he sees a danger, in time for those concerned to escape. You remember over in the book of Isaiah, I suppose they had said to Isaiah, like some tell us sometimes, "You bark at people—you rail at somebody. You always keep barking at people." I think he said with pride, "Thank God

I can bark, and I am going to keep it up."

Faithful preacher, bark by the grace of God. We want to be God's watch dogs to keep out the thieves and robbers and rascals, keep them out and expose them. Be watch dogs for the Lord. There are some people who don't like dogs. Highway men don't like dogs. Robbers don't like watch dogs. You will not be in the good grace of dead church members if you are like a watch dog, but, brother preacher, don't be a dumb dog. God keep you from that. You are supposed to bark. That is what you are here for.

The Preciousness of Souls

Look at the treasure that we watch over. Souls, souls! Think, we watch over your souls!

I came out early one morning on a street of Minneapolis and I saw some kind of armed automobile going along. There were twenty-five or thirty police officers watching it. I believe they had machine guns. They stopped me from going along.

"Keep back, there."

"What is the trouble, officer?"

"They are moving two million dollars of gold."

Moving gold! That is important, you have to watch that. As I walked along, I thought, "Well, I have a greater responsibility than that. I have 1,600 souls that I call members of my church. Lord, help me watch over them."

A great treasure there! Even a man's body is considered to be worth something. I heard of a court artist who had his left hand insured for \$100,000. I am insured myself in a preachers' association. That isn't godless, is it? If I lose an eye I get \$2,500. My eyes are worth something. If I lose a hand or a leg I get \$2,500. If I lose both eyes I get \$5,000. And I would not sell them for that. If what is on the outside is worth that, what wouldn't the inside be worth? If a body is worth that much, what about a soul, the whole man for whom Christ has died?

The merchant went away and sold all that he had and bought that pearl. You are dear to the Lord. When I heard Dr. Gray quote those stanzas this morning I was thrilled! Dear to God, as dear to Him as His own Son. Loved as the everlasting Father loves His own Son. If you really believed that you would shout! Dear to God, bought with the precious blood of the Son of God, this treasure we are watching over. You remember the Lord said, "What will it profit a man if he gain the whole world and lose his own soul? What can he give in exchange for his soul?" That is the treasure we are watching over, and it is God's treasure, God's property. It is not your own.

Last summer while I was out with my family at our summer home, a neighbor woman ran over to ask, "Won't you please go into town and get a doctor? A little boy has been injured in play."

I ran up to find out conditions before I went to town to get the doctor. I found that the father and mother had gone into Minneapolis, about twenty miles away, and left their boy in charge of a young woman who had promised to take care of him. I don't think it was the young woman's fault, but the little boy was at play and had fallen from some kind of a car or

wagon and sustained a gash in his forehead. The young woman said, "And to think that it had to happen when I had promised the parents I would take good care of him." She had promised to care for the child, but had not cared enough. The doctor was soon there and we found the injury was not as severe as we had thought. I thought then, when I heard the young woman cry, "Lord, Thou hast intrusted some of these dear children to my care; Thou must also give grace to care for them, otherwise what can I do?" Oh, the responsibility for the care of the ones for whom Christ died!

Saving Just One

I preached for a number of weeks in California in a tent. We had services every night, including Saturday, as we had only three weeks and wanted as many meetings as possible. One Saturday night a young man was saved—just one. Sunday afternoon as I was preaching a little elderly woman came down the sawdust trail. She stopped in front of the pulpit and would not sit down. The people looked at her. I said,

"Grandma, won't you kindly be seated?"

She had a handkerchief and she waved it, saying,

"God bless you, child. Don't let me bother you."

And there she stood and waved her handkerchief. She got more attention than I did. I said again,

"Please be seated."

"The Lord bless you. Just go right on."

I gave up. She was disturbing the meeting and I could not go on. I asked her again to be seated, and she said,

"The Lord bless you. I just want to look at you."

I did not know what to do, so I asked,

"Well, what is the matter?"

"Charlie was converted last night and I want to look at the man who did the preaching."

Her boy had been converted. She was so happy she could not sit down, she wanted to look at the preacher. If a mother on earth will rejoice over her child's salvation, what will Almighty God say to us if we have been instrumental through His grace in bringing some one to the saving knowledge of Jesus Christ? The treasure over which we have been placed to watch is the property of God, the treasure of God, bought with the blood of Jesus Christ. You must watch over it carefully.

What God's Word Teaches

Paul said to Timothy, "Take heed"—another expression for watch—"take heed unto thyself, and the doctrine" (I Tim. 4:16). Watchmen, first of all watch over yourself.

I read an article in a monthly magazine, "Why I Would not Want My Son to be a Preacher." A preacher wrote the article, and he gave many reasons why he did not want his son to be a preacher. Because a preacher's life is too limited; he cannot spread out. Because he cannot make money. Because he cannot lay up any insurance against old age.

Listen, friend, are you a preacher by profession? Go home and burn your credentials. Profession! Profession! My friend,

if you are going to look upon your preaching as only one of the professions, God has never called you. If you are one of God's watchmen, your life work is not a profession, it is a calling, and there is a great deal of difference between a profession and a calling! Lord, give us preacher folk who are called by the baptism of the Holy Spirit, by the voice of God, into the ministry!

Take heed unto thyself and unto the doctrine, the faith that was once for all delivered to the saints. If you are going to watch over souls you will have to watch over the doctrine.

Some one says, "It does not make much difference what a man believes just so long as he is right in his heart." I have seen some people whose hearts are right, but their heads are all twisted, and they put them in certain institutions in Minnesota. I really think it would be well to have a clear head also. If it does not make any difference what you believe, why has the doctrine been given to us? It

makes all the difference in the world whether you believe lies or the truth. Take heed to the doctrine. He who preaches ethics does not thereby preach the gospel. If he preaches moral reform he does not thereby preach the gospel.

Making Contacts

When I travel in a train I usually spend much time in the smoking room. I could get along without the smoke, but I make contacts there I cannot make any other place. And I find out that the average man's idea of being a Christian is that you are to be good. The average man thinks that being a Christian is going to church and hearing a man tell you to be good. The gospel is not for good people but for bad; to save them, and then they will become good. People have an idea if we preach morality then we preach the gospel. No! No! See to it, brother preacher, that you stick to the old message. Take care that you bring in no substitute; they might be very dangerous.

Just this to close. I read to you that they watch over your souls as they that must give an account. The day of reckoning will come. Daniel Webster said when asked what is the greatest thought he had ever conceived, "The greatest thought ever in my mind is my accountability unto God." Even for yourself you are accountable to God; but, oh, besides, you are accountable to God for those under your care.

I will not do, as some people tell me to do, give the people what they want. Give the people what God wants them to have. Gladstone is reported to have said: "I come here to speak not the things you would have me say, but the things that are true."

We are not here to give the people what they want, we are here to give them what God has delivered to us; and by the grace of God when that weighing-in day comes we will be able to say, "Lord, here are those precious souls over whom I was as a watchman."

The Challenge of Biblical Foreign Missions

By Rev. Charles J. Woodbridge, Secretary of the Independent Board for Presbyterian Foreign Missions

An Address at Founder's Week Conference, February, 1934

WHEN the cablegram came asking me to speak on this historic occasion, I was in the heart of the jungle of the French Cameroun, 3° from the equator. We had been having a time of revival, but I accepted the invitation because I had already accepted the position of general secretary of the Independent Board for Presbyterian Foreign Missions, and I knew of no better way of initiating my endeavor than by speaking at the Founder's Week Conference of the Moody Bible Institute of Chicago. I cancelled my sailing on a freighter and engaged a booking on a fast liner from West Africa. We traveled to France, then to England, and across to the United States, and I am happy to be here this morning.

I feel at home for several reasons. My father-in-law used to be pastor of the Moody Memorial Church of Chicago, and I had a sister who was a student here at one time. I feel at home when I see a picture of D. L. Moody, for I was a student at Mount Hermon School, Massachusetts, which he also founded. I also feel at home because of the spiritual atmosphere of this meeting. I believe that in the day in which we are living, the body of Christ is being prepared in a very special way for the coming of Him who is its Head, and whether we are laboring for Him in Chicago, or New York, or the jungles of Africa, or on the plains of China where I was born, it matters not. Therefore, in an atmosphere such as this, I feel at home.

Three Related Scriptures

My message this morning is "The Challenge of Biblical Foreign Missions." I use

the word "biblical" advisedly. I wish to put into juxtaposition three passages of Scripture. The first is from I Corinthians 15:1-12:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

Notice especially the relative phrases, "I declare unto you the gospel which I preached unto you, which also ye have received." In this we have a definition of

the glorious redemption through the blood of our Lord Jesus Christ.

Turn now to Galatians 1:8, 9:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Here we have the same phrase, "Than that which we have preached unto you."

And then my third passage, taken from Matthew 28, the great commission given from headquarters, the words of the Lord Jesus Christ:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

In these three passages we have, first, a clear statement as to the meaning of the gospel. Christ Jesus died—and we have the statement of fact—for our sins. Then we have the official authoritative interpretation of that fact, according to the Scriptures. And finally, we have the biblical passages for that fact.

What a clear statement that Christ Jesus died for our sins according to the Scriptures, and was buried and raised! How different those statements from what we hear in this day!

For some years I was pastor of a church in New York City, and I know many of the ministers laboring there were explaining away the truths of this gospel. Listen to this young man speaking. He has recently been ordained in the Presbyterian

Church, and he says, "I believe in the bodily resurrection of the Lord Jesus Christ, and by that I mean the persistence of His personality, the eternal verity of His principle!" How vague and untrue. Place these two together, "Christ died for our sins according to the scriptures," "The persistence of His personality, the eternal verity of His principle."

The Power and Simplicity of the Gospel

Christianity is a wonderfully simple religion. The Bulu in West Africa can understand it; and the greatest scholar in this world, if he is willing humbly to come to the foot of the Cross, is able to understand it. The challenge of biblical foreign missions is when this gospel, than which there is no other, is taken to the far flung corners of the world. When it is there preached what happens? I wish to suggest only two illustrations and I shall select these from two far separate centers—Greenland and Africa. Does this gospel, through the blood of Jesus Christ, have power in Greenland and in Africa? Let us see.

A few years ago I was in a hotel in Copenhagen, and saw across the lobby a young man who looked like Lindbergh, so I concluded he must be an American. I went up to him, and the Lord led me to speak to him about his soul. Asking where he was going, he said,

"To Greenland with an expedition party. I am a senior at the University of Michigan."

He further told me he was leaving the following morning. I said,

"Are you a Christian?"

Then he began to talk about his mother and we had quite a conversation, about his mother largely. Have you noticed that in talking to people about their salvation they frequently answer,

"No, but my mother did this and did that?"

This young gentleman said, "No. My mother put a Bible in my suitcase, but I haven't read it yet."

I had prayer with him and the next day saw him off. But he promised me he would read the Word of God every day. I went back to my pastorate, and one day from the heart of Greenland a radiogram came which read as follows:

"We are having no night now, no night now; I am happy because I have found our God."

The scripture that went through my mind was this, "The light shineth in darkness." The Spirit of God alone, through the instrumentality of His Word, brought that young man to Christ. Saved in the heart of Greenland!

Then let us go to Africa. May I take you down to the Cameroun,

"Where Africa's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

As I recite that, I think of many a stream in Africa, but a picture of one comes to me particularly. A dangerous river of slow moving current.

When we landed in Africa the first message we received was that a missionary who lived near this river had been bitten

by an insect and had died, and we were to replace him. What can I tell you about the power of the gospel there? I will give you only two illustrations. Our invitation came on a Thursday, and this is what I was doing the Sunday before.

1,950 people had gathered in a mud-floor hut, and I was preaching to them. The Spirit was there in power, and two hundred people came forward confessing their sins.

On the Sunday following I was out preaching, and at the conclusion—there was a group of only about 108 present—one old chief came forward and said,

"I will be glad to give up seven of my eight wives if you insist. I want Jesus, I want peace."

Yes it works,

"From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sand."

It has worked in our hearts, it has worked in mine and in yours.

An Unsaved Missionary

The subject of my message is "The Challenge of Biblical Foreign Missions." The use of "biblical" implies that there are foreign missions today which are not on that basis. You and I know that that is true. A young man came up to me some months ago, who had been sent out by our own church, and he said,

"Friend, you are leaving, you are going back to the United States. What am I going to do? I am a missionary and I do not know yet that I am saved?"

And the claim comes from headquarters that we do not have a missionary who is not saved!

The modern movement for non-biblical foreign missions arose some eighty-five years ago, in Germany. There the scholars began to tear to pieces the Bible, and the movement has spread like wild fire. But Germany is coming back to the gospel! A few years ago I was sent to Berlin as an exchange student and I sat for some time in the classes of that University, and heard the professor of New Testament saying,

"Friends, I am going to discuss this morning Matthew 20:28—'But to give his life a ransom for many.' That verse is the heart of the Christian gospel."

Germany has found that Modernism will not satisfy.

Apostasy in Foreign Missions

Now I am going to give you a definite message on the subject of the apostasy in our foreign mission movement.

Four years ago when I was ready to sail as a missionary under the Presbyterian Church, U.S.A., I went up to Hartford, Conn., to attend a conference which represented eight different denominations. There were 150 missionaries just ready to sail to different parts of the world. For a week we met, but the whole purpose of the gospel was omitted. For three days the gospel was not even mentioned.

Then some of us decided something should be done. On the third night a national from India was speaking, and he said,

"When you people come out to India, don't bring us a teacher, we have enough teachers, bring us a Saviour."

I went up to thank him for that message, but the authorities had just come up and rebuked him for saying it!

I was asked to gather with the leaders of the different denominations after that, and I said,

"I have one suggestion to make—that you fire these young missionaries before they get on the boat."

One by one they replied,

"We can't do that. Why, we'll be starting theological controversy."

From that time until this, as a representative of one of our larger denominations on the foreign field, I have been unhappy.

One of our secretaries said to me before I sailed,

"We are afraid of sending you out to Africa because you might be a diversified influence."

My connection with that denomination has been an unhappy connection from that day until this. I shall not go into detail, but I will say that the Independent Board for Presbyterian Foreign Missions, which has been established by men and women who love the Lord Jesus Christ, has been established for the following reasons.

There are in our denomination many young people who want to go out as missionaries under the Presbyterian Church. I have been in this country less than ten days, and I have in my office in Philadelphia at least twenty applications from people who want to go out under this board. They want to retain their denominational integrity, but they cannot apply under the existing board. There is in our particular Church a group of persons who want to give to Presbyterian foreign missions, who are now giving to faith missions because they cannot conscientiously give to the existing board. To bring these people together, these young men and women who refuse to compromise with error, who want to serve the Lord Jesus Christ in distant lands—in order to satisfy this need, this new board has been formed. We have a group of twenty-seven men and women on the board, from Washington, California, Delaware, and Pennsylvania. I have just come to take over the work and to be here and start my campaign, if you will.

Revival Not Revolution

They tell us it is "revolution." I reply that it is "revival." The finest send-off we had, I think, is what happened two nights ago in Pittsburgh. I was explaining it very simply, and the pastor, a fine young man, who would die for the Lord Jesus, turned to his elders and said,

"What do you think of this? Shall we get behind it?"

"By all means," was the answer.

But there was one elder who replied,

"I am utterly against this new board. I want you to know immediately I see eye to eye with Fosdick." I consider that a fine send-off!

To the young people who are here today, let me say that if the Lord will allow me to go back to Africa I shall be only too willing. Thousands of them who love the Lord out there are calling for help. One came to me and said, "Come to my town, I'll build you a church." The people

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are awaiting you, young men and young women. As you are graduating from this Institute, think of the mission field. Ask God on bended knee whether you should stay in this country. I personally believe that every young man should go to the foreign field, unless he has a perfectly good

reason for staying in this country. In this country you can hear the gospel. It may be that the preacher around the corner does not preach the gospel, but you can go farther on until you find one who does. If you cannot find the gospel in your town you can go to another town. Out there

they won't hear unless we go. It is thrilling to be on a bicycle out on the road, preaching day after day under the tropical sun, riding through the rain, riding at night, away from home for days. All of these things are pleasure when you are doing them for the Lord Jesus.

A Great Miracle of Grace in Kansas City

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TO understand how Annie Chambers found God, one must first know Rev. David Bulkley and his wife and their City Union Mission in Kansas City's North Side.

Bulkley is one of those men who believes Jesus meant it when, in calling His disciples, He said to them: "Who-soever will come after me let him give all that he hath to the poor, and deny himself and take up his cross and follow me."

Dave Bulkley's History

"Dave" Bulkley did that. After years of religious work, as a Y. M. C. A. secretary, preacher and evangelist, having gone overseas with the first division in the World War, and been wounded in battle in France, he came back resolved to give his whole life to mission work among the down-and-outs of Kansas City. He gave up "The Rev. David B. Bulkley" and became plain "Dave, the mission worker." He opened a small mission on North Main Street, and, as he preached and prayed and worked, he saw the need of a place, some sort of a house, with beds, where he could take men whose lives had been changed—drunkards, thieves, men just out of the penitentiaries, men who, through the work of the mission, had caught a new vision but had nowhere to stay.

One of the directors of the mission, Frank Ennis, a few years before, had bought the old bawdy house of Madame Lovejoy at the northwest corner of Third and Wyandotte Streets, a stone mansion of twenty-four rooms, built in the '80s. It had been vacant for years, ever since the moral revolution had wiped out the segregated district of this city.

"Palace of Sin" to Mission

For fifty years that house and the house of Annie Chambers, on the north, and the house of Eva Prince, on the west, had been the three most notorious houses of that kind in the "red-light district." And the three women who owned and conducted them were known as "the queens of the red-light."

So, to Ennis went Dave Bulkley and proposed that the house be leased to the

A news item in The Kansas City Star told that Annie Chambers, ninety-two years old, had professed religion under the missionary work of Rev. David B. Bulkley, of the City Union Mission, and had deeded to that mission, to be used for mission work, especially with girls of the underworld, her large house at the southwest corner of Third and Wyandotte Streets. This place has been known for more than sixty years as "The Annie Chambers Resort."

In the accompanying article A. B. Macdonald, of the staff of The Star, tells of the conversion of Annie Chambers, through the influence of Mr. Bulkley and his wife, former students of the Moody Bible Institute, and what motivated the aged resort keeper in deeding her property to the mission.



Annie Chambers in 1912

mission.

"You know," he said, "there are at least four penitentiaries pouring into this city men who have just finished their prison terms. Those men are bewildered after having been so long in prison. They should have a quiet place in which to live for awhile until they find themselves, where I can work with them, pray with them, point them to a better life."

Set Up Housekeeping

So, Ennis leased him the old Lovejoy house at a small rental. Dave had a good home in a respectable neighborhood and he gave that up and went with his wife and little girl to live in the old gilded palace.

"But, you mustn't take your wife and little girl to live among those people," protested his friends.

"To get the best results I must live with those men," said Dave Bulkley.

And in the room of Madame Lovejoy, on the first floor, with the trap door in the corner through which she used to draw up the wine and other liquors from the iced troughs in the cellar, Dave and his wife and daughter set up house-keeping. And in the other rooms were drunkards trying to reform, men out of prison only a few

days, men staggering to their feet from all sorts of knock-out blows, men who had lost heart in the battle of life—all sorts of beaten men.

"They're God's human sparrows," said Dave Bulkley.

A Dead Baby

Next door to the west was the old Eva Prince house, yet filled with women of the underworld, the very scum of it. One day one of those women came to the Lovejoy house and knocked timidly on its front door. Mrs. Bulkley saw her standing there and opened the door. The woman was weeping. Her baby was dead, her baby of the underworld, fatherless, because she did not know who its father was, but she had lavished all the love of her heart, starved for love, upon that baby, and after it died she had kept it in her room until the other women convinced her that it must be buried. Then she came to Mrs. Bulkley.

"My baby was never bad," she said. "I am down and out. No woman was ever worse than I am, but my little baby was pure and I want her buried like any other good baby, with a funeral sermon. Do you think Mr. Bulkley would preach a funeral sermon over my baby?"

"Yes, he would be glad to," answered Mrs. Bulkley.

And so, one day the baby was brought into the gilded old dance hall of the Lovejoy mansion.

Funeral in a Dance Hall

I remember that dance hall. In the days, many years ago, when I was a police reporter, early one morning came word that a man had committed suicide in the Lovejoy place. With the policemen I rode

up there and went in. From the ceiling of the dance hall, hung a costly chandelier of gilded metal and cut glass that sparkled in the electric light, and from it hung the body of a man. After a night of drink and debauchery he had arisen quietly and crept stealthily down, drawn a chair under the chandelier, tied his suspenders to the chandelier and around his neck and kicked the chair away. And there he hung, his body twirling slowly this way and that, reflected a hundred times in the mirrors of French plate that lined the walls, in the very spot where he had danced the night before.

I have forgotten his name, but I shall never forget the looks of horror on the chalky faces of those girls who stood in that garish place staring at that figure.

And there, beneath that chandelier the coffin of the Magdalen's baby was placed and the mother and many men and women of the underworld gathered for the funeral.

Dave preached the funeral of the baby that day and the scores of women who had come in, many of whom had never heard a sermon for years, wept and sobbed.

Annie Chambers Listens

There was one listener to that sermon that no one knew was listening. The rear of the old mansion of Annie Chambers backs up close to the rear of the Lovejoy place. Annie, now ninety-two years old, her hands knotted with rheumatism, almost blind, alone in her big house, the windows in her gaudy dance hall darkened, sitting there with her memories, had heard of the funeral that was to be held in the Lovejoy house next door. And when the hour came she climbed the stairs of her house, and so reached a back window. Gently she raised the sash, so no one would hear, and there she stood listening.

Had Shed Tears Before

It was the first sermon she had heard since she was a girl, more than seventy-five years ago.

"But it wasn't the first time I had wept in seventy-five years," Annie Chambers said to me yesterday. "People think women of my sort are hard-hearted, but we have hearts, too, and sometimes they melt in sorrow. But we hide it from the world, for our business requires us to put on a gay front. I know what it is to sob myself to sleep, many a time. And so I wept when I heard Mr. Bulkley preach. I knew he must be a good man, and my soul was stirred as never before. When they carried

the baby out, I could hear that poor mother weeping and I knew her own sorrow because, when I was a good woman and wife, away back there in the beginning of things, I had two babies of my own that died."

Begins to Watch the Bulkleys

So, after the funeral, Annie Chambers crept down the stairway to her own memories of seventy years as a "madame" of the red light. She was alone in her big house except for one man, now old, too, Murray Darling. His wife had been the housekeeper for Annie for years in the old days when this was a palace in the underworld.

The strange funeral of the babe in the har-

They prayed with her regularly. One day, early this winter, Mr. and Mrs. Bulkley were going to a conference at the Moody Bible Institute in Chicago and Mrs. Chambers said:

"My dear, you will freeze up there with that thin coat you have on."

So she went to an old chest and took out a coat of real Alaskan seal that had lain there in moth balls for years. As she draped it over the shoulders of Mrs. Bulkley she said:

"I paid \$2,000 for that coat. You wear it to Chicago. When I die that coat is to be yours."

Wonder-Working Power

Bulkley has a name for the strange influence that makes good men out of bad ones. He calls it "the wonder-working power of God." He says there is no soul that cannot be regenerated and made over by it.

Three weeks ago Annie Chambers sent for Mr. Bulkley and his wife and said she wished to deed her property to them for the mission. She owned it outright. There was not a dollar of debt against it. It had once been worth \$100,000, but now the land on which it stood was not worth much, and the building was not worth much, either, but she

thought it would be a good place for a refuge or home for girls who needed love and sympathy.

The Deed Recorded

"You don't know what it means to me in my last days to have someone to love and care for me," said Annie Chambers. "You have made me supremely happy. I have been thinking lately that there are many women who need just such love and sympathy to save them. And I want to give you this big house of mine for that purpose. It has twenty-four rooms and all I want is that it shall be used for that purpose, and that I be allowed to live in my own room here, and that Murray Darling be allowed to stay in his room. You know I promised his wife on her death bed to care for him and I must do that."

So, last week the deed was placed on record by which the Annie Chambers property was conveyed to Bulkley for the mission. He will deed it to the mission, which is an incorporated body.

With Mr. and Mrs. Bulkley and Frank M. Weaver, president of the mission, I went yesterday to see Mrs. Chambers.

On a wall of her room is a placard with this legend:



The Lounge of Harbor Home Was the Old Ballroom

lot's house rang in her ears. She began to watch the doings of Bulkley and his wife.

Neighbors Became Close Friends

One evening last summer a whisky still blew up in the neighborhood of the "Safe Harbor," and among those who went out to watch were Mrs. Bulkley and Annie Chambers. They met there on the sidewalk and began to talk, and Mrs. Chambers said:

"I know what you have been doing. I have been watching you. I heard the sermon your husband preached over that woman's baby. I know about that Scotchman, for years the most notorious drunkard of the North End, that you took into your own home and reformed. I know about the man who was dying in prison but did not want to die there, so you got him out and brought him to your home here that he might die out of prison. I've been watching you. I want you to be my friends."

Mrs. Bulkley Wears a \$2,000 Coat to Chicago

So began a close friendship between Mrs. Chambers and the Bulkleys. Mrs. Bulkley, a good cook, would take dainties over to the aged woman. They gave her a Bible.

"Christ is the head of this house; an unseen witness, a silent listener, an abiding comforter."

On another wall of her room is a painting of herself in her prime when she was, as she said, a handsome woman with a dominant air. On the walls were the pictures of her father and mother. She has stipulated that when she dies Mrs. Bulkley is to destroy those two pictures because her name is not Chambers at all. Her right name, which she discarded when she began the life she has led for seventy-five years, is an honored one in an adjoining

state. She asked me not to print it.

"Happiest Woman in Kansas City"

"We want to make you happy to the very last," said Mrs. Bulkley.

"You have made me the happiest woman in Kansas City," she answered.

"Each night I kneel down by my bed and pray. I tell God what He already knows, that I have been a disobedient woman, that my life has been all wrong nearly all my long life, and I ask Him if it is possible that He can forgive a woman like me."

"Isn't it strange," she said, "that in this house where so many women have led a life so far from what was right, now I, the worst of them all, have turned the place into a mission for the saving of just such women, and am preaching to them the gospel of salvation? That old book, the Bible, is a great comfort to me, but of all its beautiful texts the best to me, is the promise:

"Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

The Poet in Springtime

Blossoms, Blossoms!

By Cornelia Merrell Park, Tulsa, Okla.

Blossoms, blossoms, the world is lavish with blossoms,
Blossoms in the fields and by the brooks,
Blossoms low and blossoms high—
Scented—both large and small,
Striped and plain, they grow amid the grass,
Or high in the boughs of trees.
This is not the time for the world to be proud of fruit,
This is bud and blossom time.

Spring in the air, spring in the fields,
Spring in the brooks, and spring in the heart of man.
Renewing of faith, blossoming of love—
Time of hope, time of joy,
Time of a blossoming world.

May Joy Be Thine

By Annie Johnson Flint*

Joy of the wind across vast spaces sweeping
And like a giant on the forest leaping;
Joy of the trees from slumber rudely shaken,
From dreams of living unto life to waken;
Joy of the little bird that flies and sings
For very rapture of its song and wings;
Joy of the stream, whose pent-house roof of snow
Muffles no more its glad, impetuous flow;
Joy of the silver showers that gleam and pass
And leave a trail of green o'er tree and grass;
Joy of the mounting sap, the bursting seed,
The joy of life from death's dominion freed;—
This joy be thine.

*After Miss Flint's death her sister kindly sent us a number of her poems of which this is one, saying that the author had intended them for the MONTHLY.—Editors.

The African Violet

By Elizabeth Beebe Jones, New York, N. Y.

Dear little flower of the far-off land,
Born 'neath the jungle's breath,
Where the hiss of the snake and the lion's roar
Mingle their notes of death;
But mild and sweet as the blue above
You came to my door, the gift of love.

Who placed in your little hands to hold
The violet's bloom with its heart of gold?
The velvety leaves that droop and fall,
A wreath of beauty around it all?

The jungle is dark with its hiss and roar,
But love, God's love, is at the door.
Only faith, sweet faith, with wings of light,
Can bear us above the jungle's night,
And only the love that never dies
Can give us a home in the far off skies.

Poor and sinful and blind and weak,
O mighty God, Thy help we seek!
Take us and hold us in Thy hands
Like the little flower from jungle lands.

"A Light Shined in the Prison"

(Acts 12:7)

By Rev. W. Taylor Joyce, Director of the Correspondence School
Moody Bible Institute, Chicago, Ill.



A Group of Boys in the Custody of the Police

OF the many gospel works carried on by the Moody Bible Institute one of the best is that of furnishing free Bible study courses to men and women in penal institutions. It was started thirty years ago, and has been continued through the contributions of devoted people to a prison fund for this purpose. At present 122 courses are thus being given.

What the Warden Saw

Prison chaplains and wardens attest the worthiness of those who have made requests for these courses. A warden writes:

"Walking along the corridor in a cell-block one night, throwing my flashlight in

on the men as I passed, I noticed a young man about twenty-two or twenty-three years of age on his knees, praying. I walked by the cell and stopped a moment to give him time to finish his prayer, and when I returned, I asked,

"What were you doing?"

"He replied, 'I was praying, deputy. My buddy here is taking a Bible correspondence course in the Moody Bible Institute, and I got to reading and studying his lessons too, and I became converted, and ever since I have been praying each night.'

"I told the young man he was making no mistake, and that he was on his way back up the hill to clean manhood and honorable citizenship."

Did Dad Know a Kind Soul?

Letters come also from the prisoners themselves. Here is one written by a prisoner in a Missouri institution to his mother:

"Dear Mother:

"Just these few lines to let you know I am well and thinking of you and Dad. I hope when this letter reaches you it will find you both well, happy, and enjoying the best of health.

"Mother, I have a strong desire to take a Bible course from the Correspondence School of the Moody Bible Institute. I was wondering if you or Dad knew of a kind soul who might be interested in helping me obtain this course. I am sincere, and should I be lucky enough to get a course, I can assure you that I will complete it. I want to take a course and just dig right into it, and do my best to have a real clear understanding of the Bible. Mother, some day God may see fit to send me out with His Word to people who need it. I want to prepare myself, for I know I would love to win men for Christ.

My close call with death has impressed upon me the fact that I was made for something higher and nobler than the life I was leading.

"With love and best wishes,

"T. M.,

"Jefferson City, Mo."

The continuance of this work is contingent upon the fund as courses can be furnished only so long as there is money for the purpose. Denials are always accompanied by heartache, and such heartache is now felt.

Any reader who would like to aid may send check or money order to Prison Fund, Moody Bible Institute, Correspondence School, 153 Institute Place, Chicago, Ill.

Letters to the Editors

The Cigarette Habit

Pandora, Ohio
Editors, MOODY MONTHLY:

I read with interest the article in February entitled "The Cigarette Habit and a Possible Cure," by Alice Hyatt Mather, and thought the testimony of one who had been cured of the tobacco habit may be helpful and of interest.

For many years I was a slave to the tobacco habit, and repeatedly tried to quit, but never succeeded for very long. Of

course this was before I knew the Lord Jesus Christ as my personal Saviour.

About seven years ago, when I was forty-one years of age, and about three years after I had accepted Christ, I realized that I should not be using tobacco, if I expected my testimony to avail for the Lord. Consequently I took my case to the only One who can take away these desires of the flesh, the Lord Jesus Christ.

I do not mean to say that the desire left

me immediately. I had a real battle on my hands, but I had a source of power that the world knows nothing of. I could and did go to Him when the desire came over me, and I am thankful to say that the desire has left me and no more do I crave tobacco as I once did.

I did not use any artificial means or cures, but left it entirely with the Lord. Perhaps some one may say that I had a strong will power, but I do not have a

strong will power of my own; but thanks be to God I have the power of the indwelling Holy Spirit to fight my battles for me.

I have an unsaved friend who boasted that he too, could quit the tobacco habit on his own will power, just after I had testified to him that the Lord had taken my desire away. Consequently, he stopped

using tobacco for about one year, but today is using more than he did before.

I find that it is rather difficult to reform the natural man, but when we turn to the proper source, the Lord Jesus Christ, then we can find a solution to all our trials.

Yours in His name,

LEE B. REMALEY

Greek Word Studies

First Article of Series

By Kenneth S. Wuest

Bricks without Straw

In the article "The Truth of the Bible," by A. S. Yahuda, in December, the writer narrates E. Naville's discovery of Pithom in Egypt with the granaries standing as they were built by the enslaved Israelites. He goes on to say:

"It is curious that some scientific extremists lose their temper to such an extent that they build up a whole polemic on a question which does not exist. Thus an enthusiastic defender of the Bible, who discovered some bricks without straw in the remains of Pithom, hastened to affirm that they were the very same bricks that were made by the Israelites, as it is said in Exodus 5:7, that Pharaoh refused to give them straw for the bricks.

"On the other hand, an Egyptologist, a stubborn detractor of the Bible, used other arguments to prove that they were not made by the Israelites. . . .

"But both scholars missed the point; because it is said here, and again on other occasions, that Pharaoh refused to give them the straw, but ordered that they should supply it for themselves. Thus they did not make bricks without straw!"

If the reader will turn to Exodus 5:10-10 he will find in verse 12 that "the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw."

Dr. M. G. Kyle, in *Moses and the Monuments* (p. 156), wrote:

"There has, indeed, been much dis-

pute about the discoveries of Naville at Pithom and much disposition in later times to discredit his report. . . . In 1908, while in Egypt, I carefully examined the ruins of Pithom with Naville's report in hand and found the report perfectly accurate in every respect, and rather understated than overstated. . . . The store-chambers are still there and unmistakable. The bricks are laid in mortar, contrary to the usual Egyptian custom. . . . The lower courses, in at least some of the store-chamber work, are laid with brick filled with good chopped straw; the upper courses made of brick having in them no binding material whatever, and the middle courses are made of brick filled with stubble pulled up by the roots. The impress of the roots is as plainly marked in the brick as though cut by an engraver's tools."

Dr. Kyle's book was issued in 1920 and has seemed to me one of the powerful proofs of the accuracy of the narrative. The stubble which Moses says the Israelites were forced to pull is there in the bricks today! This proves the presence of the Israelites in Egypt and their bondage. But this is a central fact in the whole history, and of itself overthrows the critical system.

Naville was right and his critics wrong. And this is only one of the multitude of proofs which archaeology has discovered of the absolute truth of Moses' narrative.

J. W. NEWTON,
Toccoa, Ga.

League of Evangelical Students

The ninth annual convention of the League of Evangelical Students was held in Boston, Mass., February 23-25, Gordon College of Theology and Missions extending to the convention all the privileges of the splendid college buildings and accommodations.

The delegates, officers and speakers gathered from places as far distant as Minneapolis and Chicago, and Columbia, S. C., the registration of delegates being the highest of all conventions—one hundred and eighty-two.

Among the speakers were Drs. DeBlois, Glover, Machen, Hamilton, Drew; Dean Wood, of Gordon; Professor Kuiper, of Westminster; Dr. Woodbridge, of the new Independent Presbyterian Board of Missions; and Dr. Conrad, of the historic Park Street Church.

In the face of depleted financial receipts,

the delegates handled the convention business with a zest and enthusiasm which only youth could muster. Marjorie W. Erdman, of Beaver College, and Calvin K. Cummings, of Westminster Theological Seminary, were chosen to represent the student body on the board of trustees.

The movement welcomes inquiries which may be addressed to the President, Mr. Henry Stob, Calvin Theological Seminary, Grand Rapids, Mich., or to the General Secretary, William J. Jones, Box 455, Columbia, S. C.—*Bulletin*.

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Missionary Department

William H. Hockman

THE MEDICAL MISSIONARY

Missionary doctors are of several varieties. Some are real missionaries, while others are merely doctors. With regret it has to be recorded that some boards have sent out professional medical men to help modernize the primitive peoples, with little concern as to whether they were spiritually minded, or even true Christians.

But thank God for the host of devoted medical men, true men of God, whose lives of unstinted sacrifice have brought spiritual life as well as bodily healing to multitudes.

The Right Sort

A letter from Dr. E. R. Kellersberger, Southern Presbyterian missionary in Belgian Congo, has the true ring. Read this:

"Some years ago I had the privilege of studying with a brilliant young student who has since become prominent in research work. A recent exhaustive publication of his was occupied with the investigation of the temperature and humidity of rat holes in Palestine, especially about Jerusalem, and the effect of the same upon insect life and hygiene! Without doubt some of these studies were made within view of the sacred hill where our Saviour was crucified. In the name of science, much money, time, and strength of gifted men are used to investigate the temperature of rat holes—and this without any criticism by Laymen's Inquiry Commissions or any one else.

"I did not come to Africa to take the temperature of tropical rat holes. Others may do that if they like. Out here we need men on fire for God, willing to touch, as our Saviour did, all those who came to Him for help. You can't fool people, even these Africans, for they know who loves them, and will actually walk 250 miles right past expensively equipped and well-manned government hospitals because they need love as well as healing. It isn't enough to remove intestinal parasites, or to teach them how to care for the new born baby. They need to be born again. This is the only missionary work that is permanent; any other is mere whitewash.

"Scientific research work may be very important, and millions are spent on it. In the meantime, however, these wretched, naked, helpless beings crowd about us in endless procession. Is there no money for such a ministry as this? It is an almost unbelievable fact that the appropriation for our Bibanga medical work is less than \$300 for the year! Many hospitals in the homeland spend far more than that in one day, with not nearly so many patients as we have here.

The Witch Doctor

"The other day my head nurse asked me, 'Doctor, have you seen the hospital for women and babies which the native witch doctor, Kantu, is running two miles from here?' I went out to investigate. What a pity you were not with me! Twelve little grass huts crowded together, with no sanitary arrangements, and filth round about. Kantu was a women's specialist! They came from many villages for consultation. Here these women lived in isolation, their bodies and hair smeared with palm oil and

a few persons are able to piece together their fragmentary bits of knowledge into a picture even remotely approximating the reality of things where Satan rules with an age-long grip.

The following paragraphs written by Mrs. E. R. Kellersberger (wife of the medical missionary mentioned above) may serve to make the picture more vivid and real:

"It has been my privilege for a year to hold Sunday afternoon services in a nearby village within sight of Bibanga. I have rejoiced over the increasing number of women who have attended, for African women are hard to reach. Several weeks ago I was surprised and disappointed to find only a small group present. There seemed a strange restlessness among the few who did come, and in addition to the low rumble of an approaching storm I could hear the weird sound of native drums and gourds beaten together. The sky was rapidly darkening, so I dismissed the group and started homeward. Two small boys came up and whispered 'Mama, come with us. The women are making medicine, and we will show you where they are.' This was an opportunity I might never have again, for witch doctors and the wrinkled old hags of the village do their work in secret, and few white people ever catch them at it. Not even my doctor husband, who has been in Africa for seventeen years, has ever seen the sight that met my eyes as we crept stealthily through the corn fields to the rear of the village.

A Revolting Spectacle

"As we approached, an unearthly sound as of a chorus of night owls all hooting together steadily increased. I pushed back the stalks of grain in time to see twelve or fifteen women, most of them old and bent, and rusty wrinkled skin painted with white-wash, giving easily the appearance of old circus clowns, leaping in frenzy (in spite of their age) several feet into the air. They were rushing mightily to and fro as if demon possessed. Their leader was dressed like the devil with horns. She must have been inspired by the character she personified, for she too was leaping mightily and blowing with puffed cheeks into a native windpipe—hence the 'hoots' we had been previously hearing, now enhanced by nearer and louder rumbles of thunder. Beneath the blackening sky these heathen hags danced and screamed.

"In their midst stood a young woman with a baby to be weaned in her arms. Her body was caked with red clay and her hair was stringy with red palm oil. A loin cloth of coarse strings was her only clothing. At her feet were two black native clay pots, one filled with heavy starchy pudding used for bread, the other with eight chickens cooked entire—claws, bills, heads, entrails—a loathsome concoction. This stuff the women were grabbing in huge portions, mixing with filthy dirt and forcing down the throat of the poor little innocent child,



A station of the Africa Inland Mission at Lasit, in the great game reservation established by the Kenya Government. Within the reservation resides the Maasai tribe, a people noted as intrepid hunters. In the central hall of the Field Museum, Chicago, may be seen a fascinating group, several Maasai hunters giving battle to a bunch of lions.

red clay. Why were they here? In Africa an unmarried woman is almost doomed. If married, and yet childless, she is shamed and persecuted, sometimes to death. If she has children, she loses the majority of them due to ignorance, terrible feeding, and inhuman weaning customs, as well as to the ravages of disease. Kantu promises each woman that if she pays enough and follows his 'medicine,' her children will not die. If a child dies it is a sign that they have broken his rules. Perhaps they have eaten with a stranger, or cut a chicken with a knife, or drunk water carried by someone else, or pulled grass from the roof to start a fire with. Any of these, or countless other foolish taboos, would cause the death of the child. Kantu has become rich in goats, chickens, cloth and money."

DRAWING ASIDE THE CURTAIN

Africa, like many other mission fields, is far away. So far away, indeed, that only

and also into the mouth of the helpless mother, who was forced to swallow it whole. Each woman in turn also gulped down huge portions of this repulsive mixture, and then placed the remainder at the foot of several small spirit trees planted for that purpose. From time to time one or another would rush into the grain field, tear the ears of corn from the stalks and throw it at the feet of the mother or beneath the spirit trees.

Protests in Vain

"I could remain silent no longer when I saw the little baby being fed on death. I came into the open space and pled with the woman to save her baby. She only smiled, shook her head, and fed him more dirt. Is it any wonder that nearly half of the African babies die? Little wonder that our hospital clinic is daily filled with frantic mothers screaming in panic over dying babies in their arms, while they themselves are actually the murderers of their own offspring. Poor African mothers!

"This heathen ordeal was in reality their expression of thanksgiving to the great spirit for a child who had lived long enough to be weaned. As far as I could understand the matter, they were giving him back to the great spirit, and seeking to drive away all the evil ones. In doing so they were really having a 'rendezvous with death.' And to think that all of this was going on within sight of our beautiful new church steeple pointing upward to the true God!

"I came home with a heavy heart. But was much comforted to think that in the next village a witch woman had recently given up these heathen practices and is now a shining witness, in spite of persecution, to the power of God."

EMPEROR WORSHIP IN JAPAN

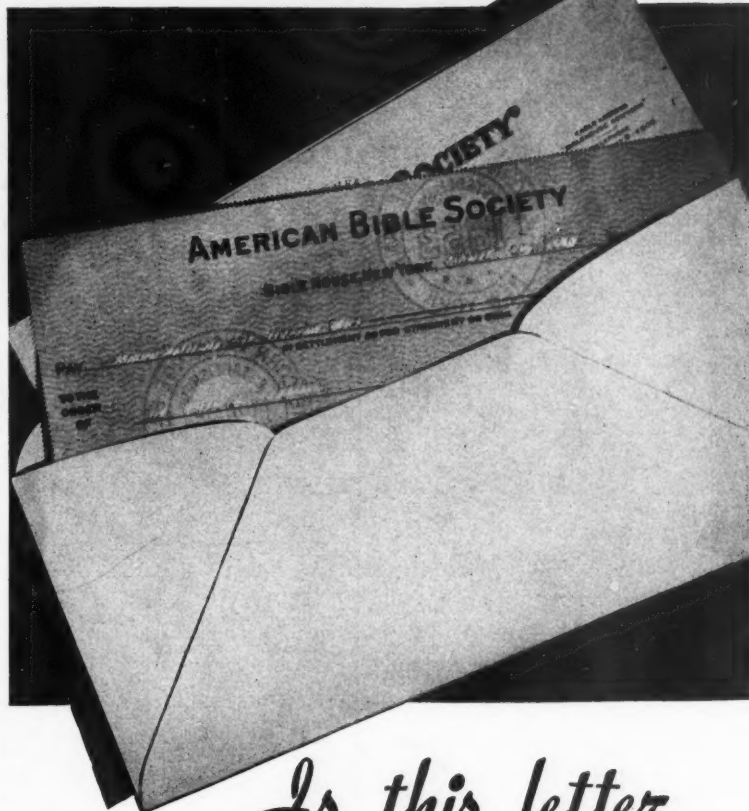
In our February issue reference was made to recent persecutions of Christian families in Japan whose children could not conscientiously join in the popular worship at the Imperial Shrine at Ise.

We learn that the Government Department of Education, through its local administrators, has expelled from the public schools several Christian children who refused to join in such pilgrimages of worship. A case in point is that of the two Higuchi brothers, Shigemi aged twelve, and Kiyomi aged eleven, reported by the superintendent of the Mino Mission, Ogaki, Gifu Ken. A picture of these two boys appears on this page, wearing the uniforms commonly used in the schools of Japan. The degree to which militaristic notions have permeated modern educational ideals in the Orient is reflected in the uniform and cap which is a *sine qua non* of school life in both Japan and China.

While the present young emperor has broken away from the sacred seclusion traditionally maintained by his ancestors and constantly appears in public places dressed in civilian attire, nevertheless the cult of emperor worship still retains its hold upon the popular mind, and is sedulously fostered by national leaders who, though quite modern in culture, are still essentially pagan.

In a recent issue of a leading newspaper of Osaka appears an anthem prepared by the Government Education office in celebration of the birth of the Crown Prince, for

"Enclosed find check for..."



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use in the public schools of the land on February 11, the anniversary of the legendary accession to the throne of the Emperor Jimmu, the reputed founder of the Japa-

nese Empire. According to the legend, Jimmu was sent down to earth as a child by the Sun Goddess, and began his career of conquest and reign on February 11, 660 B.C.

To celebrate the birthday of the Crown Prince an appropriate hymn of three stanzas was composed with a musical setting

vaders during the Middle Ages. It is based on a dialect of western Hindu, but uses Persian characters; and its religious, philosophical, and scientific vocabulary is largely derived from the Arabic and Persian rather than from the Sanscrit. Until the beginning of the nineteenth century it was considered *infra-dig* to use Urdu for literary purposes, and all poetry and prose were in the polished and sweet sounding Persian. But since then there has been a steady stream of Urdu writing, some of it of a very high quality.

"Saintly Henry Martyn, by a truly prophetic insight, seized upon Urdu as a great vehicle for religious truth throughout India, and in 1807 he undertook to translate the New Testament into it, at the request of the British and Foreign Bible Society. He completed his version within five years of his first study of the language, an achievement unique in the history of Bible translation. Truly there were giants in those days! The complete Urdu Bible was published in 1843, has passed through several recastings, and a revised version has recently been issued, with an Indian Christian scholar as the chief reviser and a majority of Indians on the committee, some of them converts from Islam.

The Life-Giving Word

"It was the Urdu Bible that some sixty years ago won the Moslem mystic and philosopher, Imad-ud-Din, the hardest nut to crack in all North India, from Islam to Christ, transforming him into the most doughty champion of the Christian faith for many a decade. And early in the twentieth century it was the same Urdu New Testament, which though first flung away in hot anger, irresistibly drew Sadhu Sundar Singh to the feet of the Saviour. Through its message he has given inspiration to three continents, and was commissioned to become the apostle of Tibet the Forbidden, where after many fruitful trips he has at last laid down his life for the sake of Him whom having not seen he loved.

"A friend writes: 'During last year a young Mohammedan came and asked for baptism. I examined him and found him well versed in gospel teaching and very sincere. I learned that he had first become acquainted with Christ through reading a second hand copy of the Urdu New Testament purchased from a bookseller. His mind had become wonderfully opened by the leading Christian truths; and although the son of a wealthy Moslem, he was not in the least bigoted.

"We put him on probation for three months. At the close of that time he insisted on baptism, even though it meant giving up his home and future prospects. His parents and friends were very angry at first, but they have since taken him back, and he is being used of God to sow the good seed among the Mohammedans in a very difficult city.'

The Conquering Christ

"From another friend we hear of a young Moslem who purchased a New Testament from a Christian worker and was soon convinced of its truth. Fearing opposition he determined to live as a Christian secretly, yet could find no peace of heart. One day he read the words, 'No man, hav-



Along with some others, these two bright-faced Christian lads have been expelled from the public schools at Ogaki, Japan, for refusing to engage in worship at the Imperial Ancestral Shrine

supplied by the Tokyo Academy of Music. This to be used with fitting solemnity in all the educational institutions of the country. Quoting the official English version, the second stanza is thus:

"Decreed by the Sun Goddess
Ere the foundation
Of our Empire of Nippon,
The Son of Heaven
Shall rule the Country of Light
In prosperity
And reign through eternity;
'Tis in history
Lo! Here has come the Crown Prince,
To our greatest joy!
Lo! Here has come the Crown Prince,
To our greatest joy!"

REACHING THE MOSLEMS OF INDIA

Space forbids the full publication of an article prepared by Rev. N. F. Silsbee, of the Ceylon and India General Mission, but the following paragraphs will be greatly appreciated by all who are interested in either India or Islam.

"The Moslems of India now number nearly 70 million, nearly 30 million of these being found in Bengal, making the largest solid block of Mohammedans anywhere in the world. Of the remaining 40 million, perhaps 10 million use a wide variety of Indian vernaculars, while over 30 million in the Punjab and the northwest commonly use 'Urdu,' the *lingua franca* of the Indian Moslems, and found in the largest cities all over India. The relative importance of Urdu can be seen from the fact that of the 240 Moslem periodicals in India, 170 are published in Urdu, the language for the defense and propagation of Islam and controversy with other religions, especially with Christianity.

"Urdu was the camp dialect developed at the capital, Delhi, by the Moslem in-

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ing lighted a candle, putteth it under a bushel but on a lampstand; and it giveth light unto all that are in the house.' Throwing fear to the winds, he decided at all costs to confess his faith in Jesus Christ. He was finally baptized by a missionary, and in spite of much persecution he has since witnessed a good confession for Christ his Saviour and Lord.

"Not long ago a young man of a noble Afghan family in H—, a powerful Indian state whose ruler is a Moslem and immensely wealthy, found an Urdu Bible in his father's extensive library (after the latter's decease) and after reading it for some weeks was convinced of its living truth. He told me his story of how step by step he was led to a definite experience of forgiveness and new life in Christ. Finally he was baptized and sent for theological training, and has developed into a useful writer of articles in Urdu for both Christians and Moslems.

"These are but a few of many witnesses. In North India, especially, converts from Islam are found by the hundreds, and many of them occupy positions of the highest

trust as pastors, evangelists, professors in Christian colleges and seminaries, as well as in other walks of life."

MEXICAN OUTBREAK AGAINST RELIGION

After an interval since the last outbreak against clericalism in Mexico, recent events indicate the beginning of a fresh campaign further to eliminate the influence of the Church from the life of the State. It is not merely the Roman Catholic Church which is the object of attack, but all churches and all religion. Speakers at the convention of the National Revolutionary party (the party now in power in Mexico), lately in session at Queretaro, shouted "Down with religion! Down with God!" Hostility to all religion is shown in declarations like the following:

The revolutionaries are not enemies only of the Roman Catholic Church but of all churches, because they deform men's brains, transforming them into instruments for serving capitalism.

There is no God except in petrified hearts and books. The priests are like bartenders who exploit mankind.

We must sacrifice even respect for our mothers' beliefs for the sake of the younger generation, giving the latter socialist, rationalist and unprejudiced education.

The Mexican government is a "revolutionary" government, and some of the leaders, who are most influential in it, are convinced that the revolution must grow more anti-religious.—*Christian Century*.

LOVE SHARES ITS BEST

Miss Sarah C. Holman, principal of Holman Institute, Agra, India, tells of a lad who came to know the Lord Jesus Christ as his personal Saviour, and who prized his Bible above all other possessions. But he learned of a village where not a soul had ever seen or heard the Word of God, and was so moved with compassion that he sent his much loved book as a gift to the village. He said, "My brother and I each have a Bible, and it is not right to keep two Bibles in one house when this village does not have a single Bible." The sequel to his gift was that from the reading of the Bible some twenty-five persons came to Christ.



A Russian Evangelical Village Preacher inside of Russia—A Real Worker of Evangelization.

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Allan Southerland, Dir. Pub. Dept. Pres. Church, Philadelphia, Pa.

Dr. Will Houghton, Pastor Calvary Baptist Church, New York.

Pastor Rudolph Malek, Aurora, Ill.

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May, 1934

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Really, the relief through this office means the support of missions. As long as the Evangelical preachers are alive they are doing a real evangelization work inside of Russia.

If you send help for relief to our office, you will make at the same time a contribution to the organized evangelization work inside of Russia, carried on by the preachers who are actually there. This is the only Agency of its kind in America.

2. The All-Russian Evangelical Christian Union is also ministering to the needs of ten million Russian people outside of Russia who, being flooded by the atheists (godless) with their deadly literature, are in the throes of spiritual famine. Our Berlin office is distributing among them Bibles, new testaments and various evangelistic literature in the Border States, Slavonic countries, etc. It is publishing for them an illustrated evangelistic monthly.

"The Faith of the Gospel," reaching

Russians in all the lands of the earth.

If the A. R. E. C. U. had more funds it could better satisfy the spiritual famine of the Russian people outside of Russia.

3. All-Russian Evangelical Christian Union is publishing literature in the English language to spread in America the unique information concerning the Evangelical Union's work in Russia—persecution, etc. Recently it published the book, "In the Cauldron of Russia," an autobiography of Rev. I. S. Prokhanoff, the founder and Honorary President of the A. R. E. C. U. together with the brief history of the A. R. E. C. U. This book is quite unique because

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DEAR READER: DO NOT FAIL TO RESPOND!

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

WHAT IF THE LORD SHOULD TARRY?

All over the world Christians are looking for the coming of Christ. In the last year or two there has been growing an expectation of the very speedy return of our Lord. The signs of the times seem to warrant this. However, I desire to call attention to a grave danger. What if the Lord Jesus should tarry? What if our Lord is waiting for us to get the gospel out to more people? I have a profound conviction that we are not making any preparation to carry on. Modernism is making gains everywhere. Denominational boards and missionary organizations are being captured by modernists. My position is that we can

Watch While We Work

A great union of the forces of Fundamentalism is needed. Here are six men—two Methodists, two Baptists, and two Presbyterians. One Presbyterian believes in the verbal inspiration of the Bible and accepts the deity of our Lord Jesus Christ. The other belonging to the same Presbyterian synod is an evolutionist. The same situation exists with the other men, allowing for slight difference in organization. The old sectarian names have lost their significance. The orthodox and the liberal do not speak the same language. The Church of Christ should make a heroic effort for

Unity among Orthodox Believers

May the Holy Spirit guide us. Much prayer is needed. No mere "come outer" movement can win. If the Lord Jesus tarry, either a great revival which will cause the modernists to leave and go to the Unitarians, or a new deal in churches must come. What if our government in the interests of economy should order a union of churches? It is more than likely that the modernistic Federal Council of Churches would be put in charge. Why not be prepared? A very pressing problem in these days is: What if the Lord Jesus should tarry?—Rev. H. Lyon Baynes, in *Bethel Builder*.

LIBERAL CHURCH HARDEST HIT

Comparison of present finances of de-

nominations with the advance of liberalism in those groups shows that churches holding to conservative beliefs have had but slight impairment of income during the depression period. Other churches have been impaired during the depression in what seems to be almost a direct proportion to their liberalism. Conservative churches also report the highest rate of membership gain.

Lutherans Most Conservative

Most conservative of all churches are the Lutherans. The church is di-

SPRING



Get Rid of the Old Rubbish

vided into three main groups, of which the most conservative is held to be the Evangelical Lutheran Missouri Synod.

At a recent pastoral conference it was disclosed that the four depression years have had but slight effect on the income of the local Missouri Synod churches.

The pastors as a group asserted that the growth and strength of the denomination lies in its faithfulness to doctrines of Dr. Martin Luther, together with its flat refusal to have dealings with Modernism.

"One thing you can say for us," said one pastor, commenting on the church's rigid doctrinal insistence. "It is this: As a church we have not lost sight of our chief responsibility—the individual soul and its eternal welfare. We do not mind being called 'behind the times' by churches whose chief interest is sociology or pacifism or economics."—*Chicago Daily Tribune*.

GREAT CONFERENCE OF CHRISTIAN WORKERS

It is proposed to hold a conference with a view to consulting how to arouse people to a sense of the value of the Bible to nations and to the individual. The need of this service surely requires no demonstrating. This seems specially true at a time when there is an intensifying and ever-spreading world-wide attack on God and on His Book.

At the Church House, Deans Yard, Westminster, London, Friday, May 4, there will be a welcome meeting, with opening statements and inspirational addresses. Saturday will be National Bible Day at the Crystal Palace. On Sunday leading pulpits in London will be occupied by B. T. F. delegates. The main conference sessions will be held Monday morning and afternoon at Spurgeon's Tabernacle, closing with a great public meeting Monday evening. Full particulars of all the arrangements will be sent by the conference secretaries, Bible Testimony Fellowship, 47 Newington Butts, London, S. E. 11.—*News Letter*.

THE BEST SELLERS

A list of American "best sellers," from 1875 to the present, compiled by Edward Weeks, of the Institute of Arts and Sciences of Columbia University, has just been published, with *In His Steps* heading the list with an estimated sale of 8,000,000. Such well-known favorites as *Tom Sawyer*, published in 1875, and *David Harum*, in 1900 with a sale of 1,500,000 and 1,200,000, respectively, closely rival the second best seller *Freckles*, of which 2,000,000 copies have been sold.

In the period surveyed by Mr. Weeks the American Bible Society alone issued 14,526,438 English Bibles, not to mention 22,097,087 English New Testaments.

A survey of America's "best sellers" with no recognition of the Holy Bible is like a study of the rivers of the United States with the Mississippi left out.—*Bulletin*.

DISCUSS ENVOY AT VATICAN

A definite agreement is reported to have been reached by President Roosevelt and the Vatican that diplomatic relations shall be established between the United States and the Holy See as soon as public opinion in America can be brought around to the idea. This undoubtedly will be denied by both the State Department in Washington and by the Vatican. Two or three years may elapse before the plan is effected. It is even possible that it may fall through. But the agreement is said to exist and has been slowly maturing.

Private unofficial discussions between Mr. Roosevelt and the Vatican are said

Moody Bible Institute Monthly

to have begun before Mr. Roosevelt was elected and have continued intermittently since. The general plan of action is said to have been agreed upon by Postmaster General James A. Farley and Eugenio Cardinal Pacelli, Papal Secretary of State. Farley was in Rome last December and conferred with both Pope Pius XI and Cardinal Pacelli, although Farley and the American Embassy there denied this then and continue to do so.—*Evening Bulletin*, Philadelphia.

O TEACHERS, TEACH!

"While I was ministering to a dying soldier, I asked him if he had any message for his mother. 'Yes,' he said, 'tell her I am dying happy!' 'Anything else?' 'Yes; write to my Sunday School teacher.' 'And what shall I say?' 'Tell her I die a Christian, and I have never forgotten her teaching.'"

"A few weeks afterwards," said this gentleman, "I received a letter from this Sunday School teacher, one of the most remarkable I ever received in my life. I have forgotten the details of the letter, but this was the substance of it: 'God have mercy upon me!' she wrote. 'God have mercy upon me! Only last month I resigned my Sunday School class, for I felt that my teaching was doing no good; and scarcely had I, through my cowardly, faithless heart, given up my appointed work, than I get a message from you telling me that my teaching had been the means of winning a soul to Christ. I am going back to my rector at once to tell him that I will try again in Christ's name, and I will be faithful to the end.'"

Oh, that I could speak with a voice to every Sunday School teacher in the whole world and to every parent in the Christian Church and could say: Teachers, teachers! Parents, parents! Go on! Go on! You are sowing seed. God only knows what fruit it is bearing.—Canon Hague, in *Christian Faith and Work*.

THE COLLEGE QUESTION

College "makes a difference." It can set its students permanently in the wrong direction, or it can face them toward truth and life. A Christian mother, in a personal letter last summer to the *Sunday School Times*, wrote about her daughter:

"Frances is still hoping that it may become possible for her to enter Wheaton. She says she would rather never go to college than go where dancing is the chief social diversion. I wish I could set before parents who think it a matter of small importance what school a youngster attends, two young folks I know, a brother and sister from a fine Christian home. The girl went to Wheaton, the boy to our state college. Between them now there is a great gulf—I hope it isn't 'fixed.'"

It is a matter of thanksgiving that there are a number of really Christian colleges where dancing is not the chief social diversion, but where, along with healthy, normal social life, recreation, and fun of the right sort, Christ Himself is at the center, and therefore true education is made possible. But these schools are in the minority, and Christian parents should face the fact that vital and eternal issues for

their children may depend upon the choice of a school.—*Sunday School Times*.

REVERENCE

It has been said that one of the great sins of the present age is the lack of reverence. This is shown by people in the Church and by those who are out of it. There is a lack of reverence for the house of God and for His worship. Unless sacred things are kept sacred, they will soon lose their attractiveness and their influence.

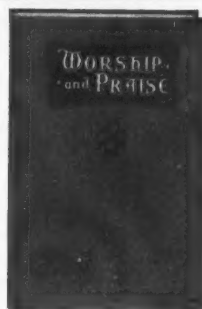
The irreverent use of God's name is distressingly common, and it seems that this form of irreverence is rapidly increasing. How can one have proper reverence for God, when he uses His name in profane swearing? "Thou shalt not take the name of the Lord in vain."

We may show a lack of reverence for ourselves. Bishop Edwin Holt Hughes says, "How many lives have been blighted for lack of self-reverence? It is a cure for the coarser sins of life. No man, who really reverences himself, will soil his lips with profanity, or scald the temple of the Holy Ghost with rum."—*Presbyterian of the South*.

WHAT THE A. A. A. A. THINKS OF MODERNISTS

Downright atheists have a clearer perception of current history than some moderate modernists. We have seen recently extracts from the report for 1932-33 of the American Association for the Advancement of Atheism, the famous A.A. A.A., so vocal in American colleges. Here are some sentences. "The modernists attack atheism only to screen their own unbelief. . . . Working from the inside (the modernists) discredit the basic teachings of Christianity in the name of Christianity. . . . The dumb fundamentalists through contributions pay for the destruction of their own belief in the Bible as a superhuman, infallible book." "Higher critics within the church, carrying on the work of Voltaire, Paine and Ingersoll, in milder language, it is admitted, have made

Christians so ashamed of their creed that we now hear of that acme of all absurdities, creedless faith—of persons who believe without believing anything. Thus Christianity slowly dissolves." The report continues, "the fundamentalists are hopelessly beaten. They cannot vote the modernists out and dare not draw out themselves. These two groups are held together by real estate."—*The Baptist Missionary Review*.



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MOTHERHOOD

Premier Mussolini is interested in increasing the population of Italy. There is no thought of birth control in the land that once ruled the world. The "hand that rocks the cradle" has not lost its potency with a nation where the policy, "might makes right" has always been given more or less sanction.

Building up the family is, of course, the natural and the approved way of building up the population of a nation. It is the correct way too of building up the power and the influence of a nation.

Some of the suspicions of France may be due to the encouragement that motherhood is receiving in Italy. Certainly motherhood in the higher ranks of French society is not receiving much encouragement. And there may be sufficient cause for the French government feeling a bit uneasy over the new impetus being given to marriage and the rearing of children in both Italy and Germany.

French society may become more interested in real babies and less in toys and trifles when it is too late. And our own America may be able to draw some practical lessons from what is going on in Italy and Germany.—Orlando (Fla.) Reporter-Star.

BIBLE DUST SCIENTIFIC

Professor E. Slosson, of Washington, D. C., an analytical chemist of high reputation in an address before the Victoria Institute, said of the expression "dust of the ground," used in the creation story, that these simple words are charged with the deepest scientific meaning. He declared that the dust of the ground contains just fourteen out of the ninety-two chemical elements known to science, and that the flesh of man is composed of precisely the same fourteen elements. English scientists also confirm this statement as a recognized fact of chemical science.

There are still many evolutionists who before the public take the position that all persons of intelligence must accept evolution as proven. But the disconcerting truth is that the theory is more and more questioned in the house even of its own scientific friends. More and more great

scholars, as well as great spiritual leaders, feel themselves in sympathy with the late Lord Kelvin, of England, who said: "I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating the truth in terms of evolution, though evolution itself remains an unproved hypothesis in the laboratories of science."—Western Recorder.

STAND BY THE COUNTRY CHURCH

Albert H. Wiggins, former president of the Chase National Bank of New York, said: "Country boys, for some reason, seem to make better bankers than city boys." Eighteen leading men in New York City are from the country. Of the 30,000 persons listed in *Who's Who in America*, 20,000 came from the country. The percentage of men from the country who enter the ministry is extremely high; the city at no time has been able to grow enough candidates to fill its own pulpits. The greater portion of the nation's leadership in religion and commerce is furnished by the plain folks of the hills and valleys.

The country parson then has large responsibilities as well as large opportunities. Seventy-one per cent of the members of the rural churches attend church regularly; 46 per cent of the members of the city churches. The real worth of a congregation does not depend upon size, but upon the value of the men and women composing it. Think of John Fawcett, in a country parish; Charles Kingsley, in the little country parish of Eversley; Frederick Oberlin, the pastor of Waldbach in Stone Valley for nearly sixty years; and think of a Dr. Van Dyke in a country church in Johnson, Vt. Look at the dignity of a country parish from still another viewpoint. Where did David receive the inspiration for such as "The Lord is my shepherd"? Where did Jesus receive the inspiration for such as the Parable of the Sower? To both of these the answer is, *the open spaces.*—The Lutheran.

BUYS TOWNS FOR JEWS

A rich Jew of Palestine is reported to have purchased four villages in the Djebel-Druz zone of Syria for \$65,000. The villages are to be evacuated within six months to make way for the installation of Jewish immigrants.—Chicago Daily News.

DENOMINATIONS IN THE SOUTH

The eight ranking denominations in the South, according to the figures compiled by Dr. E. P. Aldridge, of the Baptist denomination, are as follows:

Baptists, all bodies.....	6,652,941	(37.89%)
Methodists, all bodies.....	4,127,408	(23.51%)
Roman Catholics.....	2,897,592	(16.50%)
Presby., all bodies.....	805,595	(4.59%)
Disciples of Christ.....	613,436	(3.49%)
Lutherans, all bodies.....	445,759	(2.54%)
Episcopalians.....	405,227	(2.31%)
Church of Christ.....	320,341	(1.82%)
All others.....	1,289,866	(7.35%)

The total membership of the Southern churches in 1926 was given at 17,558,165.—Christian Observer.

ARE LIVING CONDITIONS IMPROVING IN RUSSIA?

Eight Hundred Seventy Four Families, Representing Thousands of Starving Christians and their Children in Russia, Appeal to their Brethren in America.

The Russia Inland Relief Mission daily receives from Christians in Russia many similar to the following descriptive-appeals: "All our relatives died from starvation, but up to this time some how we have survived, but now there is no salvation. Children are already swollen from starvation. Therefore we appeal to you and other American Christians: Beloved: For God's sake, save us from the death of starvation. God will reward you and we will never forget you and will not cease to pray for you as long as we continue to Live." A. I. P.

Dear Christian Readers: This is a pathetic cry of the thousands of starving Christian families in Russia, who are patiently waiting for relief. Please read carefully this urgent appeal and as the Lord may lead you respond with your prayers and offering.

Address all communications to the

RUSSIA INLAND RELIEF MISSION

John Johnson, General Director

690 Eighth Ave., Room 506-M,

New York, N. Y.

Ask for our May 1934 Bulletin, "The Beacon."

Truth Illuminated

William Norton

GAIN OR LOSS?

"A young man once found a five-dollar bill on the street," says William Feather, a well-known writer. "From that time on he never lifted his eyes when walking. In the course of years he accumulated 29,516 buttons, 54,172 pins, twelve cents, a bent back, and a miserly disposition. *He lost the glory of the sunlight, the sheen of the stars, the smiles of friends, tree-blossoms in the spring, the blue skies, and the entire joy of living.*"—*San Francisco News.*

* * *

THE INFLUENCE OF ASSOCIATES

Parents often say, "We see no harm in letting our young folks enjoy the things that others enjoy. They are young only once. They will be old long enough." Because you cannot see the harm in worldly pleasure, does not prove that the harm is not there. The danger of it is that your daughter may lose her sweet note of testimony.

Did you ever hear of the man that felt sorry that his canary bird had to be in a cage in the house? He would not let the bird out, but he said, "I will hang the cage on a limb of a tree in the back yard where the other birds can come around." The other birds came around, but they were nearly all sparrows. You know canary birds can sing, but sparrows chirp. What happened? *The canary bird did not teach the sparrows to sing, but it was not long before the canary began to chirp like a sparrow. It lost its sweet note!*—Harry W. Vom Bruch, in *Modern Prodigals.*

* * *

PROPERTY NOT SUBJECT TO TAXATION

A tax collector one day came to a poor minister in order to assess the value of his property and to determine the amount of his taxes.

"I am a rich man," said the minister.

The official quickly sharpened his pencil and asked intently, "Well, what do you own?"

The pastor replied, "I am the possessor of a Saviour who earned for me everlasting life and who has prepared a place for me in the Eternal City."

"What else?"

"I have a brave, pious wife, and Solomon says, 'Who can find a virtuous woman? for her price is far above rubies.'"

"What else?"

"Healthy and obedient children."

"What else?"

"A merry heart which enables me to pass through life joyfully."

"What else?"

"That is all," replied the minister.

The official closed his book, arose, took his hat and said, "You are indeed a rich man, sir, but your property is not subject to taxation."—*King's Business.*

"NOTHING KEPT BACK"

Some of you remember that beautiful scene in the life of General Gordon. He had just returned from China after the distinguished Taeping campaign. He went as a poor man, and he came back as poor—lots of honor, but nothing more substantial. When leaving China, the emperor, out of gratitude for the services he had rendered the empire, presented to him a large gold medal. When Gordon reached Plymouth, and saw the first copies of the English papers, he read of the famine among the silk weavers in and around Coventry. The people were starving, some were dying, and public funds were being subscribed for the relief of the distress. Gordon had nothing but his gold medal, which was his most highly cherished possession; and yet he took the medal, erased the inscription, and then sent it anonymously to the treasurer of the Coventry relief funds: and he adds: "After all, this is the secret of bliss—to give away your medal." *Nothing kept back, everything given!* So it must be with you!—Charles Inwood.

* * *

PRAYER FELLOWSHIP

F. W. Boreham, the writer, tells the story of an old Scotchman who lay very ill. His minister came to see him. As the minister sat down on a chair near the bedside he noticed on the other side of the bed another chair placed at such an angle as to suggest that another visitor had just left it. "Well, Donald," said the minister, "I see I am not your first visitor." The Scotchman looked up in surprise; so the minister pointed to the chair. "Ah!" said the sufferer, "I'll tell you about that chair. Years ago I found it impossible to pray. I often fell asleep on my knees; I was so tired. And if I kept awake, I could not control my thoughts from wandering. One day I was so worried I spoke to my minister about it. He told me not to worry about kneeling down. Just sit down," he told me, "and put a chair opposite you, and imagine Jesus is in it, and talk to Him as you would to a friend." The Scotchman added, "I have been doing that ever since. And so, now you know why the chair is standing like that."

A week later the daughter of the old Scot drove up to the minister's house and knocked at the door. She was shown into the study, and when the minister came in she could hardly restrain herself. "Father died in the night," she sobbed, "I had no idea death could be so near. I had just gone to lie down for an hour or two, for he seemed to be sleeping so comfortably. And when I went back, he was dead. He had not moved since I saw him before, except that *his hand was out on the empty chair at the side of the bed.*" "Do you understand?" "Yes," said the minister, "I understand."—*Watchman-Examiner.*

PREACHING VS. PRACTICING

"Johnny, you take those marbles back to Willie Jones," said his mother. "You know I have told you about playing marbles for 'keeps'; you think you won them, but that is wrong; you go right back and give them to the boy from whom you took them."

"Yes, Mama," said Johnny dutifully, "and shall I take back the painted vase you won at Mrs. Jones's bridge party?" Cheeky boy, fresh, and needs spanking! Yes, but Johnny brought out what most of us know; it is a whole lot easier to preach than it is to practice.—Charles Forbes Taylor, in *Christ for Me.*

* * *

"FOR WHERE YOUR TREASURE IS"

I saw an oil well in Oklahoma blowing over the top of the derrick. If there is anything dirtier than crude oil I don't know what it is. But the men who had drilled down five thousand feet through dirt, sand, stone, shale, and into oil, didn't mind. They actually let that filthy oil fall all over them, just like a shower of rain. They were black as coal, drenched in oil in five minutes, but their white teeth showed in a wide smile through the black, saying, "Victory! This means money! power!"—"For where your treasure is, there will your heart be also."—Charles Forbes Taylor, in *Christ for Me.*

* * *

THE UNDIVIDED HEART

Some time ago I had an interesting conversation with a noted oculist. He told me that one very striking thing about these words of our Lord is their scientific accuracy. Although Jesus spoke long before the development of any of our modern sciences, His words have a scientific precision which in this twentieth century commands the respect of the greatest scientific specialists of the present day. Here is his explanation of the words, "If . . . thine eye be single":

"The seeing power of the body requires two eyes, each receiving its own impression slightly different from that of the other, but apprehended by the brain as one impression. Select an individual to look at. With the right eye you see the center of the face and a little of the right side, and vice versa with the left. By combining the two images, the brain has a comprehensive idea of that person. The perception may be said to be 'single,' and in reference to my friend my whole body is 'full of light.' But if the two eyes look in different directions, two separate images are carried to the brain and there is no true impression. The person having this double impression cannot regard and follow both without getting into great confusion."

Something like this gets into the realm of morals, says Jesus. *When a man becomes a Christian, in order to have any satisfaction he must cultivate an undivided heart.* If he tries to fix the eye of his heart upon God and holiness and, at the same time, allows the eye of his fancy to wander off in the direction of the enticing pleasures of sin, he will have no joy in serving God. *The most miserable people in the world are those whose aims and purposes are divided.*—A. C. Crews, in *Westminster Teacher.*

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

READING THE PAPERS

C. W., Rockford, Ill.

Question: Do you think it is a sin to read the daily papers?

Answer: That may depend both on the papers and on how you read them. Much of the material is positively harmful, and much is not worth reading. Hence the reading should be selective. All "write-ups" of crime should certainly be avoided. The news about other matters is not always reliable. Our advice is not to spend much time with the dailies. A few minutes will suffice merely to keep in touch with important national and world events. A good antidote to the papers is the Word of God, which should be read each day, whether the dailies are read or not.

BIBLE ON STREET CARS

A. R., Elmwood Park, Ill.

Question: What is your opinion about reading the Bible on the street cars? I have a large *Scofield Bible* and have read it through on the cars in eight and a half months.

Answer: Approved, if read with the right motive; that is, not ostentatiously, or with an holier-than-thou attitude, like the Pharisees of old in their praying and almsgiving. Our Christianity is not to be made a show of; while, on the other hand, we need not be ashamed to read God's Word in public places.

UNION OF DENOMINATIONS

E. L. W., Grinnell, Iowa

Question: Did Jesus plan to have different denominations in His Church?

Answer: Probably not, but He seems to have left the organization of the Church to His disciples, as guided by the Holy Spirit. Some of the great denominations of the present time, such as the churches of the Reformation, grew out of historical crises. Others have developed from sacramental, doctrinal, or governmental differences. While sometimes not what we would like, denominations have not been wholly evil. We deplore them, yet they often have stimulated one another and their very differences have met the needs of different minds and natures. Union of denominations may cause even greater evils. For example, would it not be better to have the many denominations than to form organic unions which may be antichristian in doctrine and worldly in practice?

SOURCE OF DEFILEMENT

D. E. L., Orlando, Fla.

Question: Is tobacco in any of its forms a defilement of the human body (I Cor. 3:16, 17)? If so, will you kindly explain Matthew 15:11, 17-20?

Answer: What is put into one's mouth may defile the body, but the evil in the heart that is permitted to come forth in definite word and action reacts upon the inner consciousness and life of the man who dwells in that body. Evil thoughts and desires are bad enough, but to permit them to come to fruition in the life is disastrous.

PROTECTION AGAINST INSANITY

M. H. T., Chicago, Ill.

Question: Ought not a regenerated person, for that reason, be kept from going insane? Has not God promised to such a sound mind (II Tim. 1:7)?

Answer: All things considered, the full grown Christian is highly developed spiritually, morally, and mentally. The aged apostle writes to young Timothy, who appears to have been naturally timid, "God gave us not a spirit of fearlessness, but of power, and of love, and of discipline" (R. V.). Here we have protection against disturbance of our mental equilibrium. But when we think of reborn people we must not forget that some Christians seem never to get beyond a state of protracted infancy (I Cor. 3:1-3). They are weak, and fearful, and carnal. Not resting in God and trusting Him, they are easily disturbed mentally and emotionally. We must remember too, that insanity sometimes is due to ill health, which may affect the brain itself.

THE WORLD'S RULER

M. J., Chicago, Ill.

Question: Who rules this world, God or Satan? Give me the scripture.

Answer: Throughout the Bible the evidence is unmistakable that God created the world and is the ruler of the world. His kingdom rules over all (Ps. 103:19). He rules over all nations (Dan. 4:17, 25, 26, 32). Appearances are sometimes to the contrary. His methods of government are not always understood, for ordinarily He rules by proxy and indirectly. Only occasionally does God directly intervene in the governments of the world. Sometimes Satan is called the "prince of this world" (John 12:31), the "god of this age" (II Cor. 4:4, R. V.). Great is his power, second only to God in this world, yet we know that his power is temporary and limited, and in God's own time he will meet his final doom (Rev. 20:10). This world belongs to Jesus Christ, the Son of God

and Son of man, who has redeemed it and who will ultimately rule over it.

NATURE OF SALVATION

J. W. M. C., York, Pa.

Questions: Can a man that is saved have eternal security? Suppose he falls into sin and dies before he has time to repent? How do you explain I John 3:6; 2:4, 5; II John 9; III John 11?

Answer: Your first two questions suggest that you may not know just what is meant by salvation. What really occurs when a person is saved? According to John a miracle takes place. We become children of God because born of God (John 1:12, 13). This miraculous change is wrought in us by the Holy Spirit (John 3:7, 8). Whosoever believes on the only begotten Son of God cannot perish because from the moment he believes he has eternal life (John 3:16, 36). The apostle John was not mistaken in this matter, for elsewhere he quotes the express words of Jesus Christ (John 5:24). Already the believer has passed from a state of death into life; that is, eternal life. How long is eternity? Just so long the believer will possess this new life.

In the light of these plain teachings of John's Gospel we turn to the references taken from his three epistles. Since the Holy Spirit is the author of both there can be no conflict of teaching. In I John 3:6 we are told that whosoever abideth in Christ sinneth not, and whosoever sins has not known Him. This verse teaches neither sinless perfection nor that if a saved man sins he is lost. The first part of the verse teaches that the life of abiding in Christ is contrary to a life of sin, while the second half teaches that if a man continues to love the *practice* of sin he never was saved. The two things are mutually exclusive. A saved man may fall into sin, but the Holy Spirit will not permit him to *enjoy* his sin, and he will repent before he dies, though we may not have any evidence of it. In I John 2:4, 5 we have the tests whereby we may be able to distinguish between merely a professed follower of Jesus Christ, and one who truly has been saved. These same distinctions are set forth in II John 9 and III John 11.

SPEAKING IN TONGUES

G. R. C., Williamstown, W. Va.
C. D. F., Chicago, Ill.

Questions: (1) What is the meaning of speaking with tongues? (2) Will you please explain I Corinthians 14:2, 3.

Answer: It may be well to note first the content of verse 1. Read it. The apostle approves of the desire for spiritual gifts, if used for prophesying or teaching. To illustrate, if a man speaks in an unknown tongue, which only God can understand, of what profit is it to his fellows? He himself may have a reactionary benefit (v. 4), but nobody else; while if a person teaches he does so to edification, arousal, and comfort of others. Hence Paul places the gift of prophecy above that of tongues. Much to be preferred is the uttering of words easily to be understood, rather than to speak into the air (v. 9). Contrary to those who at the present time would exalt speaking with tongues to the first

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place, even making it the sole proof of the baptism of the Holy Spirit, the apostle does not highly regard it (vv. 17, 19). Upon this subject we would highly recommend the booklet entitled, *The Modern Tongues Movement*, by Louis S. Bauman, D.D. It is well known to foreign missionaries that when these people who claim to speak some foreign tongue go to China or Africa, for example, they have to acquire those languages in just the same way that ordinary missionaries do.

SYMBOLISM OF LEAVEN

A. L. C., St. Marys, Ohio

Questions: (1) Is leaven ever used in an evil sense in the Bible? (2) Should Christian women wear veils today?

Answers: (1) Since leaven caused fermentation, implying corruption, it usually symbolized evil in Old Testament times. There are two exceptions (Lev. 7:13; 23:17). In the New Testament leaven always symbolizes evil (Matt. 16:6, 11, 12; I Cor. 5:6-9; Gal. 5:9). (2) In Corinth, as in some oriental countries today, it was considered immodest for a respectable woman to go unveiled. The general teaching is that a Christian woman should conform to the highest moral and social customs of her times, lest she bring the gospel into disrepute.

MEANING OF LORD'S DAY

M. T., Chicago, Ill.

Question: What is the meaning of "the Lord's day" in Revelation 1:10?

Answer: One thing is certain, namely, that this expression is not synonymous with "the day of the Lord," which we find mentioned in I Thessalonians 5:2. Not only does the Greek construction forbid such an identification, but likewise the content. The "day of the Lord" is a designation of the period to be introduced by the personal return of our Lord to the earth to execute judgment. Both Old and New Testament writers so describe it (II Pet. 3:10). The apostle John was not transported "in spirit" to that distant day, but was "in the Spirit on the Lord's day"; that is, on the day we now call Sunday, the first day of the week, which was observed in the early Church instead of the seventh day (see Practical and Perplexing Question Department in the April number, p. 372). When John was "in the Spirit" on that day he was granted the revelation contained in Revelation 1:11-3:22, in which we have a view of conditions in the then existing churches, and also a preview of the Church's history during the present dispensation. On another occasion John was again "in the Spirit" (4:2) and saw the things which are to follow this dispensation.

IN HIS NAME

B. E. D., Irvington, N. J.

Question: What is the meaning of praying in the name of Jesus (John 14:13, 14)?

Answer: In the first place it may be well to remember that no man can come unto the Father except through Christ (John 14:6), who is the sole Mediator (I

Tim. 2:5). He is the true prayer-approach to God. But "in my name" means more. A name stands for the person who bears it, for his character, his influence, and his resources. Hence to pray in Christ's name is to pray according to His will (John 15:7); that is, for those things in harmony with His character and purposes, and to which He can place His signature.

POSITION OF AMOS

N. H. P., Elgin, Ill.

Question: Why was not Amos put into the Bible before Genesis, as is done in a recent volume?

Answer: We might reply by asking why is not the record of the speeches of Abraham Lincoln written into our American histories before the record of those of George Washington? It almost makes one stand on his head even to imagine that our historians would attempt so revolutionary a change. As to the book of Amos, the very first verse accurately locates the book historically, and the remainder of the book fully confirms the content of the first verse. That is to say, the historical facts, the local coloring, and the general character of its contents, demand that Amos be kept just where it is. No book can properly precede Genesis, for it starts with creation, the very beginning of all things.

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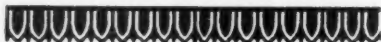
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THE BROKEN SHIPS

F. M. S., Indiana, Pa.

Question: Why did the ships of Jehoshaphat not go to Ophir, as planned? How were they broken?

Answer: The commercial plans of the king were frustrated by God on account of the unholy alliance with Ahaziah, the wicked king of Israel (II Chron. 20:27). The ships probably were wrecked by a storm soon after having started from port.

WHOM TO FEAR

G. E. B., Massena, N. Y.

Question: Do both soul and body go to hell, and are they destroyed there (Matt. 10:28)?

Answer: It is the generally accepted belief of Protestantism that the souls of believers go at once into the presence of God, but that the souls of the wicked go to Hades. The bodies of those who die are placed in the ground, but at the resurrection of the saved their bodies rise and are made like unto the resurrected body of our Lord. The bodies of the wicked are not raised until after the thousand years (Rev. 20:5). At that time the wicked dead are raised and judged (Rev. 20:12-15). The word used for hell in Matthew 10:28 is Gehenna, the place of fire and torment. This apparently is the Lake of Fire in Revelation 19:20 and 20:10, 14. Since this is the place of unending torment (2:10) it is not for natural bodies, but for souls in their resurrection bodies, and the meaning of destroy, in Matthew 10:28, cannot be annihilation.

PARTAKING UNWORTHILY

G. C., New Waverly, Ind.

Question: Please explain I Corinthians 11:27-29. Does it refer to unconverted church members?

Answer: The latter part of the chapter indicates that certain abuses had crept into a proper understanding and observance of the Lord's Supper, which the apostle sought to correct. First of all is the solemn warning in verse 27. It is not a question of personal unworthiness, because one's standing in Christ renders any one worthy to partake of His table. A consciousness of unworthiness is one of the things which fits us to discern the Lord's body and blood in this sacrament, and thus to appreciate His death on our behalf. "Unworthily" refers to a careless or irreverent spirit of observing the feast. In the case of the Corinthians, they apparently had made no distinction between the Lord's Supper and a common meal (vv. 33, 34). "But let a man examine himself," and so let him eat and drink (v. 28). Self-examination is not to frighten him away, but in order that he may see more clearly his need for coming to the Lord's table. If he will not do this he may eat and drink judgment to himself. Not "damnation," as the King James' Version translates it, but such judgments as are indicated in verse 30.

JESUS' SCHOOLING

J. C., New Era, Mich.

Question: Did Jesus have any schooling?

Answer: Evidence of the early schooling of Jesus is reflected in His interview with teachers in the Temple (Luke 2:46, 47). There is no proof that His evident precociousness was miraculous. Returning with Joseph and Mary to Nazareth He continued to increase in wisdom (v. 52). At a later period we know that Jesus could read, and was familiar with the Book (Luke 4:16, 17). He also could write (John 8:6-8), which was not common in His day. He became the greatest teacher of His own times, and of all time.

POOR IN SPIRIT

W. M. S., Milwaukee, Wis.

Question: What is the meaning of "poor in spirit"?

Answer: We might say that it is a deep sense of one's own spiritual poverty or unworthiness. Only such can realize their need of what God can give, and who really enter into the present enjoyment of kingdom blessings.

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International Uniform Sunday School Lessons

P. B. Fitzwater

May 13

Christianity and Patriotism (Temperance and Good Citizenship) Matthew 22:15-22, 34-40

Golden Text:—Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself.—Matthew 22:37-39.

The committee has made the lesson unit to embrace chapters 22 and 23. Objection may be offered to this because of the great scope and also the dissimilarity of material. It is better to confine the lesson to chapter 22:15-22, 34-40. However, verses 1-14 provide the necessary background from which to view the teachings of the lesson. The parable of the king's marriage feast stresses the necessity of a right relationship to God. The offer of salvation to a lost world is set forth in this parable. A right relationship to God is absolutely essential for a life of temperance and good citizenship.

I. The Tribute Money (vv. 15-22).

1. The Subtle Question (vv. 14-17).

The Pharisees and Herodians purposed to entrap Jesus and thus bring Him into conflict with the Roman government. Therefore they came to Him with the subtle question, "Is it lawful to give tribute to Caesar or not?" At this time the Jews were galling under the yoke of the Roman government. Some even denied the right to pay tribute to the government. To have answered this question by either "yes" or "no" would have involved difficulties. "Yes" would have conveyed the impression of endorsement of all that the Roman government did. "No" would have at once brought Him into conflict with the government. There are times when it is difficult for a Christian to determine his right relation to civil government. Some ministers have failed in their work because of their failure to solve this problem.

2. Christ's Reply (vv. 18-21).

The principle set forth in this reply, when properly understood and applied, is the final word on the Christian's relationship to civil government. The obligation of the Christian citizen is to render obedience to civil authority in all matters which do not violate God's law. "Render unto Caesar the things that are Caesar's" means that within the realm of the rights of government the Christian should yield glad and free obedience. Christ's answer not only sets forth the Christian's relationship to government, but the correct principles governing all lives. Those enjoying the benefits of civil government should support that government, and those enjoying the

blessings of God should render full allegiance to Him.

II. The First and Great Commandment in the Law (vv. 34-40).

For the third time in one day the Lord was tried by hard questions. While these questioners were prompted by wrong motives, we should be forever glad they were put to the Lord because of the invaluable truths disclosed by His answers.

1. The Pharisees' Question (vv. 34-36).

With a lawyer as their representative they asked which is the great commandment in the law.

2. Jesus' Answer (vv. 37-40).

In this answer He summarized the law and set forth the sum total of a human responsibility. This embraces two commandments.

a. The first commandment (vv. 37, 38).

Man's supreme obligation is to God. It is utterly wrong to evaluate man's character on the basis of his morality as expressed in his relation to his fellow man. Real righteousness is doing the right thing with God. The greatest immorality of which a man can be guilty is his failure to respond to God's command. One who does not supremely and with undivided affection love God is the greatest sinner. The one outstanding condemning sin is unbelief in God, and refusal to love and obey.

b. The second commandment (vv. 39, 40).

The second commandment is like unto the first in that it centers in love. It is not said that it is equal unto the first, which would be untrue. A man may love himself, but not supremely. The measure set is love for self. We are under obligation to love God better than ourselves, because He is the supreme one and worthy, and demands all of our affection. The command to love our neighbor is involved in the command to love God. To pretend to love God while not loving our neighbor is folly. To attempt to establish a brotherhood among men without recognition of the Fatherhood of God, is utter nonsense. Men become children of God by faith in Jesus Christ. In the sense of being creatures of God, all men are God's children, but in the New Testament sense, men are only God's children as they are in Christ. Beware of the man who is constantly crying for the brotherhood of man, while he is at the same time rejecting Jesus Christ. The only way to bring in the brotherhood of man is to preach Jesus Christ to the race and secure acceptance of Him.

All obligation resting upon man is embraced in these two commandments. Those who conform their lives to them are God's children, and therefore the very best citizens.

May 20

The Future of the Kingdom Matthew 25:1-13

Golden Text:—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Revelations 11:15.

This lesson is part of the well known Olivet discourse, giving a prophetic view of the course of time from the crucifixion to the second coming of Christ. Two great facts are before us in this prophetic utterance, the destruction of Jerusalem and the second coming of Christ. The one is near, having taken place within forty years from Christ's crucifixion; the other is still future. The order of events are as follows:

1. The Moral Condition of the World during Christ's Absence (Matt. 24:11-14). The parables of Matthew 13 throw light upon this period.

2. The Appearance of the Antichrist (Matt. 24:15-26).

3. The Great Advent (Matt. 24:27-31). In connection with this advent there will be mighty convulsions of nature, the mourning of earth's tribes, and the gathering out of the elect.

4. Warnings to God's People in View of the Great Advent (Matt. 24:32-51).

The time of this advent is unknown, and on the part of many unexpected.

5. Instructions to Believers in View of the Unexpectedness of Christ's Coming (Matt. 25:1-36).

6. The Judgment of the Nations (Matt. 25:31-46).

The parable of the ten virgins is one of the two parables designed for the instruction of the saints in view of the coming of Christ. It has a continuous application in the present time (I Thess. 4:16-18; Tit. 2:11-13).

I. The Equipment of the Virgins (vv. 1-5).

1. The Foolish Virgins (v. 3).

They took lamps, but had no oil with them. Lamps signify Christian profession (Matt. 5:16), and oil the Holy Spirit (Zech. 4). Having lamps but no oil shows that they were professors of religion without possessing its reality. The Christian life is sustained by the Holy Spirit. As soon as one is regenerated the Holy Spirit takes up His abode within him. The proof that one is a child of God is that he has the Holy Spirit dwelling within him (Rom. 8:9). The foolish virgins probably represent good moral but unregenerated men. They were professors but not possessors. A class corresponding to these are described in Hebrews 6.

2. The Wise Virgins (v. 4).

They possessed both lamps and oil. They made a profession and backed it with a life of real righteousness. These are the true believers. Both the wise and the foolish virgins slumbered and slept. The common lot falls to both professing Christians and real Christians. How graphic are the words, "They all slumbered and slept." This shows that as this age lengthens the real and professing church will cease looking for the coming of the Lord. It is un-

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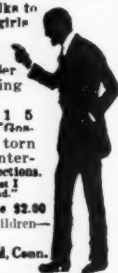
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speakably sad that so many, even of God's saints—wise virgins, should give up the expectancy of the return of the Lord.

II. The Coming of the Bridegroom (vv. 6-12).

1. The Midnight Cry (v. 6).

In the midst of the night, when all the virgins were asleep, the cry was made, "Behold, the bridegroom cometh, go ye out to meet him." Who knows but what the time of this cry is close at hand? How sad it is that the Church has lost her hope, and is not waiting and watching for the return of her Lord.

2. The Activity of the Virgins (v. 7).

They all arose and trimmed their lamps. There will be great activity when the Lord comes on the part of both the real Christians and those who only make a profession.

3. The Foolish Request the Wise to Share Their Oil (vv. 8, 9).

The revelation of Christ will make manifest the genuineness of our religion and expose the folly of mere profession. The reply of the wise virgins only accentuated the despair of the foolish. When the Lord comes it will be too late to mend one's ways.

4. The Wise Enter to the Marriage (v. 10).

While the foolish were trying to buy oil, the bridegroom came, and those who were ready were admitted to the marriage. It will matter little what else one has at that time, if he has oil in his lamp.

5. The Pitiful Petition of the Foolish (v. 11).

They begged the Lord to open the door that they might enter to the marriage feast. No one can enter; no one can open that door but the Lord.

6. The Awful Judgment (v. 12).

The Lord declared, "I know you not." Those who put off personal contact with Christ until that day shall be shut out from His presence.

III. The Solemn Obligation (v. 13).

"Watch, for ye know not the day nor the hour wherein the Son of man cometh." Let these two facts be impressed upon the minds of everyone.

1. Entering with Christ to the Marriage Depends upon Continuing in the Christian Race.

It is not enough that we can refer to the lighting of our lamps. If oil and light be wanting when Christ comes, there will be no admittance to the heavenly banquet.

2. Borrowed Religion Will Not Avail at That Day.

It is good to have godly companions and associates, but they cannot supply us with grace. Association with the most eminent of God's saints will not secure for us acceptance at that day. The essential thing is personal union with the Lord Jesus Christ through faith in His shed blood.

May 27

The Last Judgment

Matthew 25:31-46

Golden Text:—For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—II Corinthians 5:10.

The lesson committee has erred in the selection of a topic for today's lesson. A more correct statement would be The Judgment of the Nations. According to the legitimate textual and contextual signification, it is the judgment of the living nations which still lies in the future. The idea of a general judgment, which is of such frequent occurrence in religious literature and teaching, is a fundamental error. It is not once found in the Bible, nor the idea which it is intended to convey. Dr. Pentecost well says, "It is a mischievous habit that has led the Christian world to speak of the judgment as being one great event taking place at the end of the world when all human beings, saints and sinners, Jews and Gentiles, the living and the dead, shall stand up before the great white throne and there be judged. Nothing can be more wide of the Scriptures." The Bible speaks of several judgments differing in respect to the subjects to be judged, the place of judgment, the time and result of the judgment. The judgment which we are considering today, therefore, is not that one set forth in Revelation 20:11-14. It precedes that one by at least one thousand years. A definite analysis of this lesson will show how entirely distinct this judgment is from the final judgment.

I. The Judge (v. 31).

He is the Son of man, the one who came and died to redeem the human race. At this time He is seen clothed with majesty and power, sitting upon His throne acting as judge. There is no judgment, so far as sin is concerned, for those who now accept Jesus Christ as their Saviour (John 5:24).

II. The Time of Judgment (v. 31).

This judgment will take place when the Lord comes in His glory accompanied by a retinue of glorious angels. This will take place after He has gathered the elect rem-

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nant of Israel. There will be no resurrection in connection with this judgment.

III. The Place of Judgment (v. 31).

The prophecies of Joel 2:1-17 and Zechariah 14:1-5 show that it will be in or near Jerusalem. The angel said to Mary, "Thou shalt call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:31-33). As David was a literal king and reigned at a literal place, there shall be at that time a literal judge occupying a literal place of judgment.

IV. The People Judged (vv. 32-45).

It is expressly declared, "Before him shall be gathered all nations." They will be the nations left upon the earth after the Church has been translated (I Thess. 4:16, 17). These are the nations to whom the gospel of the kingdom shall be preached just prior to the coming of the end. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). This gospel is distinct from the grace of God which is now being preached. The preachers of this gospel will be the Jews (see Rev. 7 and Rom. 11). These preachers are the brothers of the Lord in the flesh. They will move among the nations of the earth with the startling news of the Lord's approaching kingdom.

V. The Issue of the Judgment (vv. 32-46).

Some of the nations will gladly receive the message of the kingdom and most kindly receive the King's messengers, giving them clothing, food, shelter, etc. Others will persecute them, thrusting them into prison. Here those who receive the message will visit the messengers of the King and provide for their wants. At this time the judge will separate the nations, placing the sheep on the right and the goats on the left hand. The sheep are those who give proper treatment to Christ's brethren, the messengers of the gospel of the kingdom. The goats are those who reject the message and maltreat the messengers, His brethren. If these three classes, the sheep, the goats, and the brethren, be kept separate, all confusion will be avoided. The sheep will enter upon the inheritance of a prepared kingdom. The goats will go into everlasting fire prepared for the Devil and his angels (v. 46). This judgment shall determine their destiny.

June 3

Jesus in the Shadow of the Cross Matthew 26:31-46

Golden Text:—And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt.—Matthew 26:39.

There is such a wealth of material properly included under this heading that one is at a loss to know just what should be included. The following are suggested as essential points.

1. Plotting the Death of Jesus (vv. 1-5).

Jesus, with divine insight, predicted not only the fact of His death, but its time and manner. He was not taken by surprise, since for this pre-eminent purpose He came into the world (Heb. 2:14). He knew that the Passover would find its fulfillment in His death, for He was the anti-typical lamb thereof. The Jewish authorities in secret conclave were plotting His death. It was the divine purpose that He die. In spite of themselves, they were moving in the line of God's decree.

II. Mary of Bethany Anoints Jesus (vv. 6-13).

1. The Place of the Act (vv. 6, 7).

This anointing occurred when Jesus was at meat in Simon's house. She brought a precious possession and lavished it upon her Master.

2. The Indignation of the Disciples (vv. 8, 9).

The action of the disciples was in strange contrast with Mary's love. Judas Iscariot was the leader, but the whole apostolic company were led by him (John 12:5, 6). Judas' real concern was the loss of the money for which the ointment might have been sold.

3. Mary Defended by Christ (vv. 10-13).

Jesus could not allow His most appreciative disciple to lie under this censure, so He came to her rescue. In spite of their criticism, He had nothing but the highest praise. What need we care for the condemnation of men if we can but have His praise. As a result of Christ's defense, Judas is so stinging rebuked that he hastens away to betray his Lord. The supreme expression of Mary's love aroused the very opposite attitude in the soul of Judas. Mary's act of worship and adoration brought out the treachery of the traitor's heart.

4. The Meaning of This Act (vv. 12, 13).

By sitting at Jesus' feet in loving fellowship, she obtained a grasp of truth which none of the other disciples had. She saw

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that His body was to be broken and that His precious life was to go out. She entered into fellowship with His sufferings and the joys of His resurrection. This she showed in the symbolic act of lavishing her most precious possession upon Him. Knowing that no living person could minister to Him in that dread hour, she did this service in loving anticipation. She regarded no sacrifice too great, no gift too costly for her Lord. Genuine love is not calculating. This act of devotion has made the name of Mary immortal.

III. Jesus Betrayed (vv. 14-30).

1. The Bargain of Betrayal (vv. 14-16). Satan had so completely the mastery over Judas that he sold his Lord for the price of a slave (Exod. 21:32). Judas was not suddenly overtaken by this sin. His action was of deliberate purpose.

2. The Betrayal Announced (vv. 17-30). This took place while they were eating the Passover. It may be that the reason for this announcement at this time was to afford Judas a last opportunity to repent. The sorrowful question (v. 22) indicates that the disciples did not seem to suspect one another, but directed personal attention to themselves. In the face of all that Christ said, Judas went forward and tried to cover up his purpose by asking, "Master, is it I?"

IV. The Disciples Warned (vv. 31-35).

This took place as they walked from the upper room to the Garden of Gethsemane. He plainly told them, "All ye shall be offended because of me this night," quoting Zechariah 13:7 as proof. While He gave them a glimpse of the darkness which was gathering, He also gave them a glimpse of the coming light. He said, "After I am risen again, I will go before you into Galilee." Peter vehemently protested that although all should forsake Him, he would not. How little Peter knew of his weakness. His self-confidence was his snare.

V. Jesus Praying (vv. 36-46).

1. The Place—the Garden of Gethsemane (v. 36).

Gethsemane means "oil press." It was a place some three-quarters of a mile east of Jerusalem, where oil was crushed out of the olives.

2. His Companions (v. 37).

Peter, James and John, the same who had been with Him on the Mount of Transfiguration, are permitted to go with Him in the deep shadow of the garden. They slept while He prayed.

3. Jesus Sorrowing Even unto Death (vv. 37, 38).

The cause of His suffering was not primarily physical, but spiritual. The physical is not to be minimized, but the world of sin was pressing heavily upon Him. He was being made sin for us (II Cor. 5:21).

4. The Prayer Itself (v. 39).

What was this cup? The idea that He desired to escape from the cross and thus stop short all His redemptive work, is not to be entertained. Redemption through the sacrifice of Himself was the supreme purpose of His coming into the world. The

holiness and perfection of His nature moved Him to shrink from the mountain of sin which was resting upon Him. Though the cup was bitter, He bowed in submission to the Father's will.

After this prayer He returned to find His disciples asleep. They had boasted of their fidelity, but now could not watch with Him one hour. He went back the second and third time and prayed practically the same words. Each time upon His return He found the disciples asleep. The last time He bid them sleep on. He no longer needed their sympathy. The battle had been fought and gloriously won without them.

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How then shall they call on him in whom they have not believed? and
How shall they believe in him of whom they have not heard? and
How shall they hear without a preacher? and
How shall they preach except they be sent?—Romans 10:14, 15.

CHRIST THE SHEPHERD

Psalm 23

The Christian's hope in this Psalm:

1. Personal Possession (v. 1).
2. Peaceful Position (v. 2).
3. Precious Promise (v. 3).
4. Pilgrim's Progress (v. 4).
5. Proven Provision (v. 5).
6. Priceless Prospect (v. 6).—Richard H. Keech.

THE CHRISTIAN'S CHARGE

I Timothy 6

Introduction: In every Christian's life there comes a time when he should flee, follow, fight.

I. Flee:

1. Foolish and hurtful lusts (v. 9; cf. II Tim. 2:22).

2. Desire to become rich (v. 10).

II. Follow:

After righteousness, godliness, faith, love, patience, meekness (v. 11).

III. Fight:

The good fight of faith (v. 12; cf. II Tim. 4:7, 8).

Conclusion: This charge is to be kept without spot, unrebukable, until Christ comes again (v. 14).—Aaron R. Friesen.

THE ASCENSION OF CHRIST

Luke 24:50, 51

I. The Saviour's Last Act on Earth.

1. To bless was in harmony with His mission and work in the world (v. 50; John 15:16).
2. It showed the constancy of His love (John 13:1).
3. It was intended to encourage confidence and hope (Acts 1:11).

II. The Saviour's Ascension to Heaven.

1. The event had been predicted (Ps. 68:18).
2. It was witnessed by the disciples (Acts 1:9).

III. The Purpose of Christ's Ascension.

1. He ascended as the representative of His people and took possession of heaven on their behalf (John 14:2, 3; Heb. 9:11, 12).
2. He ascended that He might fulfill the promise of the Holy Spirit (John 15:26; 16:7).
3. He ascended that He might be an intercessor of His people (Heb. 4:14; Heb. 9:24; I John 2:1).—G. C.

THREE THINGS ABOUT CHRIST

In Mark 6

1. The Praying Christ (v. 31).
2. The Pitying Christ (v. 34).
3. The Providing Christ (v. 42).—H. G. Hamilton.

THE PROPER ATTITUDE TOWARD THE HOLY SPIRIT

1. We should recognize His personality (Acts 13:2).
2. We should be regenerated by Him (John 3:5-8).
3. We should be filled with the Spirit (Eph. 5:18).
4. We should not grieve the Spirit (Eph. 4:30).
5. We should not quench the Spirit (I Thess. 5:19).
6. We should be led by the Spirit (John 16:13).
7. We should bear the fruit of the Spirit (John 7:37, 38; Gal. 5:22).—H. G. Rodine.

ASCENSION DAY

God the Father was rejected for two thousand years, then His Son for three years, then the descent of the Holy Spirit.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9).

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Mark 16:19).

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke 24:51).

The work of Jesus Christ, the Son of God, was sharply articulated. We have the story of the birth, the three years of unparalleled ministry, which is still reverberating throughout the world, then His going away to a seat at the right hand of God, where He ever lives to make intercession for us.

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).

This advocate never lost a case, and is now in heaven waiting until His enemies be made His footstool, when He will come out and take the throne of His father, David.

1. Jesus Christ is now at the right hand of God.

2. His work there is largely that of intercession for us.

3. That work will continue until His enemies are made His footstool.

Read: I Thess. 1:10; 4:16; II Thess. 1:7; Eph. 1:20, 21; Phil. 2:9; Col. 3:1.—J. H. Ralston.

PETER'S SERMON IN THE HOUSE OF CORNELIUS

Acts 10:34-43

1. God's universal acceptance of the human race (vv. 34, 35).
2. God's universal tidings of peace to the human race (vv. 36-38).
3. God's universal witnesses to the human race (vv. 39-42a).
4. God's universal judge of the human race (vv. 42b-43a).
5. God's universal invitation to the human race (v. 43b).—R. W. Van Anda.

PENTECOST

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

This unique story is followed by Peter's great sermon, as recorded in Acts 2, when thousands were converted. How indifferent is the world to the story of the beginning of the Church! No conflict between nations of the earth today, no development of material wealth, no discoveries of science, no solution of political problems of the twentieth century are to be compared for real significance, with what occurred some days after Jesus left the world. Today Europe is seething in political activity. Forces of material evil, such as the return of legalized liquor selling in the United States, the submergence of the people of the most civilized nations in a period of physical and selfish indulgence have never before been known. How rare are the evidences of spiritual power in our day! Instead, we have the mad rush for material wealth, the supremacy of nation over nation, and peoples over peoples.

The work of the intercession of Jesus Christ at the right hand of God in heaven is going on, but so strong is the opposition, that there is apparently no check of the mad rush of the human race to its ultimate undoing. Never has there been louder call for God's interposition and never did men seem less inclined to heed God's call.

1. Pentecost was made possible by a ten days' prayer meeting.

2. The immediate result of praying and working was the salvation of many thousands of men and women.

3. The ultimate issue was the establishment of the Church, on which ever rests the responsibility of giving the gospel to the world.

Never has there been greater need for prayer for the baptism of the Holy Spirit, the only hope of the Church preceding the return of the risen Lord Himself. Rarely do we hear of days of prayer for the descent of the Holy Spirit.—J. H. Ralston.

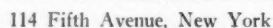
The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

May, 1934

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Wit cannot choke it,
Folly provoke it;
Age cannot strengthen it,
Time only lengthens it;
Death cannot sever
Friendship forever;
Heaven's the true place of it,
God is the grace of it.

—*Presbyterian Standard.*

M —Is for Mercy in a kind mother's heart;
O —Is for Others to whom love she'd impart;
T —Is for Tenderness, in sympathy bred;
H —Is for Hope in her child, living or dead;
E —Is for Encouragement she always gives;
R —Is for Readiness as long as she lives.
—Albert Linder.

Ye shall fear (reverence) every man his mother.—Leviticus 19:3
 God is speaking.
 It is His command, with blessing (Eph. 6:1-3).
 No exceptions allowed—"every man."
 It places a personal responsibility to reverence parents—is a duty to God.
 It is an evidence of being holy (Lev. 19:2). Example: Jesus on the cross remembered His mother.
 Reverence of parents shows reverence for God.

1. Abraham—Type of God, the Father, who spared not His own Son, but delivered Him up for us all.
2. Isaac—Type of Christ, the Son, obedient unto death.
3. The ram—Type of the Lamb sacrificed for us (salvation by substitution).—Walter Rothwell.

1. Precious Saviour—Adored (I Pet. 2:7).
2. Precious Blood—Applied (I Pet. 1:19).
3. Precious Faith—Accepted (II Pet. 1:1).
4. Precious Faith—Tested (I Pet. 1:7).
5. Precious Promises—Received (II Pet. 1:4).
6. Precious Stone—Chosen (I Pet. 2:4).
7. Precious Stone—Exalted (I Pet. 2:6).

—Henry Hepburn.

1. The world's most authoritative speaker—"Verily, verily, I say unto you."
2. Listening to the voice of God—"He that heareth my word."
3. Believing on the eternal God—"and believeth on him that sent me."
4. Our present possession—"hath everlasting life."
5. Our guaranteed future—"and shall not come into condemnation."
6. A most vital transformation—"but is passed from death unto life."—Hiram A. Pegg.

1. *For Faith*—"Looking unto Jesus the author and finisher of our faith" (Heb. 12:2).
2. *For Brotherly Love*—"Walk in love, as Christ also hath loved us" (Eph. 5:2).
3. *For Purity*—"Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).
4. *For Suffering*—"Christ suffered for us, leaving us an example" (1 Pet. 2:21).
5. *For Patience*—"Consider him that endured such contradiction . . . lest ye be wearied and faint" (Heb. 12:3).
6. *For Self-Sacrifice*—"Let this mind be in you," etc., (see Phil. 2:5-8).
7. *For Walk*—"He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6).

Thus speaketh Christ, our Lord, to us:
 "Ye call me Master, and obey me not;
 Ye call me Light, and see me not;
 Ye call me Way, and walk me not;
 Ye call me Life, and desire me not;
 Ye call me Wise, and follow me not;
 Ye call me Fair, and love me not;
 Ye call me Rich, and ask me not;
 Ye call me Eternal, and seek me not;
 Ye call me Gracious, and trust me not;
 Ye call me Noble, and serve me not;
 Ye call me Mighty, and honor me not;
 Ye call me Just, and fear me not;
 If I condemn you, blame me not."
 —Inscription in Cathedral of Lubeck.

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I KNOW

1. I know that God is for me (Ps. 56:9).
2. I know of the doctrine (John 7:17).
3. I know the mysteries of the kingdom of God (Luke 8:10).
4. I know whom I have believed (II Tim. 1:12).
5. I know that I know Him (I John 2:3).
6. I know the love of Christ (Eph. 3:19).
7. I know that my Redeemer liveth (Job 19:25).
8. I know that all things work together for good (Rom. 8:28).
9. I know that when He shall appear, I shall be like Him (I John 3:2).
10. I know I have a house eternal in the heavens (II Cor. 5:1).—Emma B. Wike.

"HOW MY CHURCH PUTS BELIEVING YOUNG PEOPLE TO WORK"

A Symposium

The work of the young people in the Englewood Presbyterian Church centers very largely around the worship services. Our young people have been organized into five choirs. These choirs sing both individually and collectively at each of the Sunday services of the church. These choirs also constitute the young people's organizations and carry on all the activities usually connected with such organizations. In addition to this on each alternate Sunday, a group of these young people hold afternoon services in the homes of the shut-ins and the aged in our congregation.

Once a month, one of the choirs visits a mission in Chicago and conducts a service. During the past year they have also visited a number of churches and outlined the form of service used in our church to other groups of young people.—James Edward Congdon, pastor of Englewood Presbyterian Church, Chicago, Ill.

THE PRAYER OF OLD AGE

O Father of mercies, and God of all comfort, our only help in time of need, I come to thee for help to meet the trials of advancing years.

Look graciously upon me, and the more the outward man decays strengthen me the more continually with thy grace in the inner man.

Give me courage and patience to bear the infirmities, privations, sorrows, and loneliness of old age.

Help me to fight successfully its temptations to be exacting, selfish, unreasonable, irritable, and complaining.

Preserve my mental faculties unimpaired to the end, keep my heart and affections warm, so that I may never fail to sympathize with the sorrows, joys, and interests of others, and to be deeply grateful for the love and forbearance of those around me.

So fit and prepare me against the hour of death that I may be able to face it fearlessly, trusting to thy promise to be with me as I pass its dark valley, so that departing in peace my soul may be received into thy everlasting kingdom through the mediation and merits of Jesus Christ, my Lord and Saviour. Amen.—Written and used by L. H. M. Soulsby when ninety years of age.

PAINTING AND PREACHING

Recently, while reading a volume for preachers, I stumbled upon the following seven laws governing the production of a first-class painting. They have their appeal and application to a preacher as he prepares a sermon; but I give them as they are stated for the benefit of the painter.

1. *The Law of Conception.*
The picture should exist in the mind of the artist before he begins to paint. A vision of the completed canvas must be his.
2. *The Law of Concentration.*
Everything in the work must be such as to express the artist's conception.
3. *The Law of Consistency.*
The parts of the painting must be consistent with each other. The true artist does not say: "Be true," but, "Be consistent."
4. *The Law of Contrast.*
The shadows must be so used as to bring out lights, and lights so used as to bring out shadows.
5. *The Law of Completeness.*
Sufficient attention must be paid to details. Trifles go to make perfection, and perfection is no trifle.
6. *The Law of Comprehensiveness.*
In all the details there must be as much variety as is consistent with the one purpose.
7. *The Law of Contact.*
This means "sensibility," or the power of giving nature to the souls of others. And for this, the artist must have contact and sympathy with nature, and this involves more than mechanical conformity to rules.—Herbert Lockyer

S in (Rom. 3:23).
Sentence (Ezek. 18:4).
Salvation (John 3:16).

—Fred S. Shepard.

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Herbert B. and Mrs. Ireland conducted three fruitful revival meetings on the West coast after which they went to Owensville, Mo., for a series. Large crowds attended nightly. The Irelands are preachers and musicians.

Neil McIntyre, Scotland's blind evangelist, finished a two weeks campaign April 2 with the Hope Gospel Mission, Niagara Falls, Ont., Can. The hall was packed every night. Many professed faith in Christ. Backsliders were restored and God's people were revived. J. Bald writes, "Our prayers follow Mr. McIntyre as he goes to the Baptist church at Niagara Falls, N. Y."

Harry O. Anderson writes, "Had a wonderful time in San Diego in a series of simultaneous meetings with twelve Baptist churches. Three hundred decisions were made in the first eight days. A noonday rally was conducted, at which reports were given as well as inspirational singing and messages. An all night prayer meeting was held March 23 from 10 P. M. to 6 A. M., with 500 by actual count in attendance at midnight and again at 6 A. M. There were 221 at the altar in consecration. Two men were saved and one young man surrendered his life for the gospel ministry. The Moody Bible Institute was recommended for his training. It was a night God's people will long remember."

H. Evan McKinley, Morristown, Tenn., closed a three weeks campaign March 25, with Pastor H. C. Chiles and the First Baptist Church, Barbourville, Ky. A large senior choir, children's choir, and orchestra supported the evangelist. A noon service was conducted each day in the court house. Mr. Chiles did the preaching at these services and crowds came for miles to hear the gospel. The two colleges and the public schools co-operated. There were 122 conversions and additions to the church, besides scores who reconsecrated their lives to the Lord. For over fifteen years Mr. McKinley has given his time exclusively as an evangelistic singer and musician, but is now doing the preaching in addition to conducting the music.

Harry Beckman conducted a evangelistic campaign at the Puritan Avenue Baptist Church, Detroit, Mich., February 11-25, with 36 professions. Mr. Beckman next assisted Carl Steward in a campaign at Valparaiso, Ind., with about 20 professions of faith.

R. J. and Mrs. McKowen, of Oakland, Ill., who have been in the active ministry for fifteen years, have started an independent evangelistic tour. They are traveling by car and living in a tent. Their meetings are held in churches, halls, parks, school grounds, etc.

Thomas Todd Edwards, Fleischmanns, N.Y., who for the past four years has been ministering in the Catskill Mountains, conducted Bible conferences, in March, in Brockton and Franklin, Mass. Unusual interest was shown in all of the messages delivered by Mr. Edwards.

The Wm. F. Rawlins Evangelistic Party held meetings in March in the Kewanee, Ill., Gospel Center, R. R. Boese pastor, and in the Wellston, Mo., Fundamental Church during the month of April. God is richly blessing this party with many decisions for Christ. They ask the readers of the Moody MONTHLY to pray for them.

Paul Hutchens Evangelistic Party closed a meeting April 1, with the United Brethren Church of Kearney, Neb., V. A. Clocksin, pastor. During the two weeks the evangelists appeared before the State Teacher's College, the State Industrial School, the Junior High School, and conducted a daily one half-hour broadcast over the local radio station, KGFV. A sunshine choir, with an average attendance of 274, assisted in the meetings.

The Heefner-Sudenga Party concluded an eight-day campaign in March in the United Brethren church, Ord, Neb., Mamie J. Young, pastor. There were 32 conversions recorded. The party next conducted an eight day campaign, closing April 1, in Oshkosh, Wis., at the Calvary Baptist Church, Franklin M. Morse, pastor.

Jack and Mrs. Linn are doing evangelistic work in Puerto Rico. Mr. Linn writes, "The churches have received us warmly. Large crowds attend every service. Three hundred souls have sought the Lord, and we believe many of them have been definitely converted. Mrs. Linn sings well in Spanish, and I have a splendid interpreter in Pastor J. F. Rodriguez. Our address while here is P. O. Box 203, Rio Piedras, Puerto Rico. Write us."

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E. E. Matteson, of Wilton, N. D., recently closed a campaign in Athboy, S. D., in which 50 were converted.

Myron E. Taylor of Upland, Ind., assisted by Arthur B. Dahl of Lyle, Minn., report successful meetings in February in the Central Methodist Episcopal Church of Winona, Minn. In March they held a gracious revival in North Delaware Methodist Episcopal Church, Buffalo, N. Y. This campaign was especially marked by convicting and converting power. There were many men among the converts.

Dr. W. E. Pietsch and the Evangel Male Quartet conducted a campaign the first of March in the Kewanee Gospel Center, Kewanee, Ill. Attendance was good and many were saved and built up in the faith. On Easter Sunday the party concluded a two weeks campaign in the Third United Brethren Church of Decatur, Ill., Isaac Summers, pastor. The children's meetings were well attended and many were saved.

Harry W. Vom Bruch writes, "Fifteen hundred seating capacity proved too small in the tent campaign in Whittier, Calif. A large chorus choir of over a hundred voices filled the platform. There were 156 decisions for Christ registered and 112 definite consecrations. This meeting followed one at Montebello, Calif., where 202 received Christ as their personal Saviour." The party conducted a gracious revival the latter part of March in the South Park Baptist Church, Los Angeles, Calif., Harold Eaton, pastor. A

splendid spirit prevailed and there was a good response to each invitation. They have held 39 campaigns in this state.

Dr. Floyd John Evans, since the first of the year, held successful revivals at Tecumseh and Holdenville, Okla., and Van Horn, Tex.

P. B. Chenault, pastor, First Baptist Church, La Salle, Ill., held an evangelistic meeting March 12-25 in the Mount Zion Baptist Church of Piasa, Ill., C. C. Meeden, pastor. The meeting resulted in a spiritual awakening among God's people in addition to 18 professed conversions, four restorations, and several additions to the church by letter. Most of those who confessed Christ expect to unite with the church.

M. E. Hawkins, of the First Baptist Church of Mishawaka, Ind., and Raymond Reich, conducted an evangelistic campaign March 5-18 in the First Baptist Church of Michigan City, Ind. There were 51 who accepted Christ as their Saviour, and 105 who dedicated their lives to the Lord for full time service. The Lord greatly blessed these meetings.

Joseph T. Larsen, of Minneapolis, reports meetings in Portland, Ore., with nearly 40 coming forward. He also spoke over radio station KWJJ. At Everett, Wash., Mr. Larsen held a series of services in the Baptist church, with 39 coming for salvation and consecration. The "Snohomish County Young People Association" was organized by Mr. Larsen on the closing afternoon when nine surrendered for life service. He spoke seven times over radio station KFBK during his visit in Everett. At Seattle, Mr. Larsen began his eight day series with many seeking salvation and others consecrating their all to Christ. He spoke the closing afternoon to a good company of young people on "Three Problems of Youth."

J. C. McCaslin reports, "I recently assisted Pastor J. A. Fields in evangelistic meetings at the New Butler and Bowman United Brethren churches near Petersburg, Ind. There were 14 conversions during the meetings in New Butler and 22 in Bowman." In March Mr. McCaslin assisted Pastor N. Fouts in a revival in the United Brethren church, Marengo, Ind.

Ray Osterhouse and Kermit Finley were busy during March and April holding meetings in Golden City, Mo., Madison, Delevan, Pekin, and Flanagan, Ill. As a result of these meetings, a good number received Christ as their personal Saviour. On March 4, they began a revival campaign in the Baptist church, Graymont, Ill.

John S. Hamilton, Winona Lake, Ind., reports a meeting in the Shadyside United Brethren Church, Akron, Ohio, John Pringle, pastor. Mr. Hamilton says that the pastor, a graduate of the Moody Bible Institute, demonstrated "the power of preaching the Word, and not about it," as evidenced by the large number of young people who attended the services. Their quotations of Scripture and refreshing testimonies, as well as their

prayers for the Moody Bible Institute, were an inspiration. It was therefore not surprising that the altar of the church was filled with penitents seeking the salvation of our God.

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Raymond and Mrs. Nelson write, "Conducted a week of meetings in March in Jamestown, N. Y. We had three half-hour radio programs during the week, and praise God for the souls that were saved. We opened our next meeting at Cuba, N. Y., and experienced a real revival. God mightily moved and souls found Christ at nearly every service. The children's meetings were well attended. Mr. Nelson taught a class in personal evangelism before each service. A special feature during the meeting was a musical program given by 'The Nelsons.'"

O. W. and Mrs. Stucky write, "We closed a twelve day campaign March 9 in the Ross Memorial Congregational Church, Port Huron, Mich., Clarence Young, pastor. During the meeting the Bible count rose from 23 to 130; the chapters read totaled 3,467. We had the joy of seeing in addition to many reconsecrations, 113 definitely step out for salvation, husbands and wives, and families being united in Christ."

R. C. Haycock just closed a two weeks engagement in the United Brethren church, Aix, Ind., Mr. Harman, pastor. The report of the meeting shows 13 souls saved, 13 joined church, 9 baptized, 2 reclaimed, and 5 life work recruits. The pastor was happy because of the revived spiritual life of his people.

Earle W. and Mrs. Braun are kept busy in revival work. In January they were with the South West Tabernacle, Chicago; in February with J. C. Leonard in Canton, Ill. Mr. Braun's work is interdenominational in scope. Mrs. Braun is musical director and young people's worker. Mr. Braun reports many opportunities to reach souls over the radio. He asks the prayers of the readers for their work.

The Philpott-McKee Party closed a union campaign March 4 held in Metropolitan Tabernacle, Vancouver, B. C. The building was crowded every night.

Amplifiers were used for those who assembled in the basement. A large number accepted Christ as their Saviour. March 7 - 13, the party was in Tacoma, Wash., where meetings were held in the Swedish Covenant Church, George Bastum, pastor. March 18 to April 1, the party held services in the Church of the Open Door, Los Angeles, Calif., Louis T. Talbot, pastor.

Sylvester Sanford reports a two weeks meeting which closed March 5, in the First United Brethren Church, Spokane, Wash., Dr. N. A. Niebles, pastor. There were 45 conversions and the last night 8 young men and women gave their lives to the Master for work in the ministry or mission field. Mr. Sanford also conducted a two weeks campaign in March in Harlem, Mont., in the United Brethren Church with the co-operation of the Presbyterian church. Great crowds attended the meeting. A union choir furnished music. There were 41 conversions.

The Farrar Brothers Evangelistic Party concluded a year's work in northern California during March in Riverdale. The United Brethren church, L. Epley, pastor, is the only Protestant church in Riverdale. Many souls were saved. Mrs. Elden Farrar had to leave this meeting because of ill health. She has been associated with her husband in evangelism for twelve years. The party requests prayers on her behalf. Miss Helen Griggs is the pianist and contralto soloist, accompanying with the tiple. Herbert A. Farrar, musical director, also conducts young people's and children's meetings.

Guy W. Green reports 29 conversions by confession of faith in meetings conducted February 12 to March 4 with Chester W. Hamblin, pastor of the Maywood Presbyterian Church, Oklahoma City, Okla. There were also 42 additions to the church. Mr. Green's next engagement was from March 5-18 with Dr. Percy H. Nickless, pastor of the First Presbyterian Church, Ponca City, Okla. There were 32 additions to the church, of which 26 were by confession of faith.

Erieside Mid-Winter Bible Conference held in Cleveland, Ohio, in February, attracted large numbers, who listened with evident blessing to the messages brought by Lewis Sperry Chafer, Isaac Page, W. S. Hottel, Albert Hughes, and H. R. Todd. Dr. H. Mackenzie, president of the conference, was in the hospital during the eight days the conference convened.

1934 Interdenominational Young People's Conference will convene June 30 to July 7, at the Miami Valley Chautauqua Grounds, which are two miles from Franklin, Ohio, and fifteen miles south of Dayton, Ohio, on Route 25. Addresses will be given by Dr. Will H. Houghton, Dr. J. Oliver Buswell, Dr. Max Reich, and Mrs. Arthur F. Tyler. Recreational features will be under the direction of competent leaders. The conference director is Ralph E. Stewart, pastor, Hildreth Baptist Church, 1606 Aberdeen Ave., Columbus, Ohio. Mr. Stewart is also president of the Fairhaven Bible Conference, Fairhaven, N. Y., the dates for which are August 12-19. Speakers already engaged

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BIBLE CONFERENCE AT WASHINGTON, D. C.

The Institute conducted a Bible conference in the Fourth Presbyterian Church, Washington, D. C., Dr. J. H. Miers, pastor, during the week of March 18. Dr. Gray presided at all the sessions and gave a series of evening addresses on "Five Great Prophecies of the Bible and How They Harmonize." Dr. H. Framer Smith in the afternoons gave a series of expositions on the First Epistle of Peter, emphasizing its teaching on "The Relation of Earthly Suffering to Heavenly Glory." Professor Allis, of Westminster Theological Seminary, also contributed to the program by repeating the two addresses he gave at Founder's Week Conference, on "The Short Bible—Its Meaning and Its Menace" and "Archaeological Nuts for the Critics to Crack." The music was in charge of Talmage J. and Mrs. Bittikofer, and the business arrangements of the conference were handled by Ray E. Bomboy, representing the Extension Department of the Institute. The conference had a most encouraging attendance, though it was interfered with somewhat by two snowstorms, unusual for Washington. The report of the conference would be defective without mentioning an enthusiastic fellowship meeting of the Alumni of the Institute at a supper arranged by Mr. Bomboy and the ladies of the church where the conference was held. C. R. Ferguson '14, chairman of the auxiliary, presided at the fellowship meeting and asked Dr. Gray to introduce A. G. Annette '22, president of the Alumni Association, who had made the journey from Iowa to be present. He gave an inspirational address which was much appreciated. This is the second of such conferences held in the same church in Washington, whose pastor and people were so blessed as to extend an invitation for its repetition another year.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Harry McCormick Lintz held a successful evangelistic campaign February 25 to March 11 in East Grand Boulevard Methodist Episcopal Church, Detroit, Mich., Harvey G. Pearce, pastor. There were 104 who professed conversion; 30 made a new start in the Christian life; 150 consecrated their lives to the Lord, 106 of whom signified their intention of entering full time Christian service as the way opened. It was felt that the Lord

blessed the work among the young people, and that the spiritual life of the church was quickened.

Dr. Henry Ostrom was the speaker at the Sunday meeting March 18 of the Scripture League, Evanston, Ill.

Max I. Reich conducted a series of meetings February 25 to March 2 in a Friends church, Salem, Iowa, G. L. Stanley, pastor. Mr. Reich also held a meeting March 4-9 in the Omaha, Neb., Gospel Tabernacle. Pastor R. R. Brown writes: "It is with pleasure that I thank you for allowing us to have Brother Reich. He was a benediction and a blessing. It is a long time since we have had any one who was so universally acceptable. His ministry was timely and spiritual." Mr. Reich had charge of services in the Third Presbyterian Church, Springfield, Ill., H. M. Hildebrandt, pastor. Mr. Hildebrandt writes, "We had fine audiences every night; and the afternoon session were the best in attendance and real value we have ever had." Mr. Reich spoke at a conference March 18-23 in the First Presbyterian Church of Sparta, Ill., James Cameron Murdoch, pastor; also a meeting, March 25-30, in the Swedish Free Church, Rockford, Ill., Elmer Johnson, pastor.

Dr. John C. Page continues to hold meetings in the Northwest, and writes of great blessing attending his engagements at Medford, Ore., Riverside, Calif., Portland, Ore., and Prosser, Wash.

FUTURE ENGAGEMENTS

Harry O. Anderson—Apr. 22-May 6, Los Angeles, Calif.; May 8-11, Riverside, Calif.; May 14-20, Fort Worth, Tex.; May 23-28, Rochester, N. Y.; June 3-10, Moody Memorial Church, Chicago; June 13-July 1, Des Moines, Ia.; July 8-22, Minden, La.; July 29-Aug. 12, Shreveport, La.; Aug. 29-Sept. 2, South Gate, Calif.; Sept. 16-30, Long Beach, Calif.; Oct. 7-21, Pasadena, Calif.; Oct. 28-Nov. 11, Bakersfield, Calif.; Nov. 18-Dec. 2, Taft, Calif.; Jan. 6-20, 1935, Van Nuys, Calif.; Jan. 27-Feb. 10, Los Angeles.

"The Bonney Workers"—May 20-June 3, Hugo, Okla.; June 10-24, Wichita, Kan.; June 27-July 13, Cordell, Okla.

Evangel Male Quartet—May, Austin, Minn.; June 3-10, Memphis, Tenn.; June 11-30, Chicago.

Homor W. Grimes—Apr. 29-May 13, Haslett, Mich.; May 20-June 3, Adrian, Mich.

Paul Hutchens—Apr. 29-May 13, Danneberg, Neb.

Oscar Lowry—Apr. 22-May 6, Creston, Ia.; May 13-31, Hoopeston, Ill.

W. E. Peitsch—June, Long Beach, Calif.; July and August, Chicago, August and September, Philadelphia, Pa.

Philpott-McKee Party—Apr. 8-29, Oakland, Calif.; May 6-19, San Pedro, Calif.

Everett C. Mills—Apr. 16-29, Canfield, O.; Apr. 30-May 13, Brooklyn, Ia.; May 14-June 1, Lincoln, Neb.; June 20-July 18, Los Angeles, Calif.

E. E. Rueckert—April, Logansport, Ind.

Sylvester Sanford—Apr. 16-29, Ollie, Mont.; Apr. 30-May 13, Carlyle, Mont.; June 3-17, Good Hope, Ill.; June 18-July 1, Chauncey, Ill.; July 5-22, Rew, Pa.; July 23-Aug. 5, Erie Conference, Aug. 6-Sept. 2, Summer, Ill.; Sept. 3-16, Pine Ridge, S. Dak.; Sept. 17-30, Walla Walla, Wash.; Oct. 1-Nov. 11, Spokane, Wash.; Dec. 10-23, Portland, Ore.

Gipsy Smith, Jr.—Apr. 28-May 13, Charlottesville, Va.; May 20-June 3, Little Rock, Ark.; June 5-17, Anniston, Ala.; June 19-July 1, Mobile, Ala.; July 8-29, Clarksdale, Miss.; August, Noank, Conn.; September, Greenboro, N. Car.; Oct. 7-21, Richmond, Va.; Oct. 28-Nov. 11, Atlanta, Ga.

O. W. Stucky—Apr. 22-May 6, La Salle, Ill.; May 13-27, Saginaw, Mich.; June 3-17, Sand Creek, Mich.; June 30-Aug. 19, Gull Lake, Mich.

Myron E. Taylor—April 22-May 5, McGraw, N. Y.

John W. Troy—May, St. Petersburg, Fla.; June, Winona Lake, Ind.; July, Haddon Heights, N. J.

Harry W. Vom Bruch Party—May, Indianapolis, Ind.; June, Minneapolis, Minn.; July, Stroudsburg, Pa.; August, Albany, N. Y., and Pittman, N. J.

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Peter Deyneka, a native Russian Christian, has recently returned from the countries on the Borders of Russia where he saw a great need for the Gospel, therefore, under the guidance of the Holy Spirit, the Russian Gospel Association has been organized to evangelize the Russians. Oh, what an opportunity now to win souls in Soviet, and especially on the Borders of Russia while the door is still open! We have native workers on the Borders ready to carry the Gospel who could be supported with \$15.00 to \$35.00 a month. Your gifts would send them out at once to the untouched fields. Will you share in this work by sending in your contributions to the RUSSIAN GOSPEL ASSOCIATION, 2109 LeMoyné Avenue, Chicago, Illinois.

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Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

The Spade and the Bible, by W. W. Prescott.

While there have been many helpful and interesting contributions of archaeological research, there has long been a need for a single volume that would not only survey the entire field of discoveries in Bible lands, but would concern itself especially in relating these revelations to those statements of the Word of God which have been attacked by destructive critics. The material brought together by the author throws a flood of light on the authenticity of the Bible, and as such may well serve as a text on Christian evidences.

216 pages. 8 x 5½ inches. Fleming H. Revell Company, New York. \$2.00.

C. H. B.

On the Sermon on the Mount, by C. F. Hogg and J. B. Watson.

There are those who object to the use of what is called the Sermon on the Mount as guidance for Christian life. The authors of this book clearly present the relation of kingdom truth to Christians of today, urging that Christ did not set a lower standard for His Church than for the citizens of His kingdom.

The book give a profitable and inspiring exposition on these chapters, plainly setting forth their relation to other portions of Scripture. It contains an instructive list of parallels between verses here and some from the epistles which teach the same truths.

160 pages. 6½ x 4 inches. Pickering and Inglis, London. Cloth, 60 cents; paper, 35 cents.

J. E. C.

Excavating Kirjath-Sepher's Ten Cities, by Melvin Grove Kyle, D.D., LL.D.

These are the James Sprunt Lectures which Dr. Kyle delivered at the Union Theological Seminary of Richmond in 1932, shortly before his death. However, there is nothing dry or technical in this series of dissertations, many of which have already appeared in the *Sunday School Times*, of which this many-talented writer was the archaeological editor. In simple language and fascinating style he tells the story of excavating the city of Kirjath-sepher. This old fortress was built before Abraham, and in subsequent wars was repeatedly destroyed so that it has a record of being rebuilt ten times before it was finally reduced by Nebuchadnezzar. Four archaeological expeditions (1926, 1928, 1930, 1932) are described, and much of the contents was written on the site of the historic city. This is a valuable reference book as well as an entertaining narrative, and will strengthen the reader's faith in the Bible.

203 pages. 9 x 6 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.50.

C. H. B.

Mooring Masts of Revelation, by Melvin Grove Kyle, D.D., LL.D.

The writer is so well known not only as a theologian and archaeologist, but also as an author, that it is hardly necessary to express appreciation for this the last book which he prepared before his death. The work embodies the course of lectures delivered on the Smyth Foundation before the faculty, students and guests of Columbia Theological Seminary, 1931-2, on the general theme of Historical Geography of Revelation. These mountaintop facts of Palestine find the writer at his best, not only as an interesting narrator of personal contacts and experiences, but also as a valuable instructor in biblical and archaeological knowledge. Dr. Kyle is a fascinating writer. Few men have read as widely and yet been able to express their thoughts in as simple, comprehensive and pleasing a style.

217 pages. 8x5½ inches. Fleming H. Revell Company, New York. \$2.00.

C. H. B.

Joseph Jackson Fuller, by Robert Glennie.

Significance is added to this bright, concise, and lucid story by the knowledge that Mr. Glennie is thus reclaiming from oblivion an almost forgotten hero, sent out from the freed slaves of Jamaica, to become the first African B. M. S. missionary to win converts in the dark land of his fathers. He was a leader of destiny who survived where many fell, honored and loved to the last.

64 pages. 7¼ x 4¾ inches. Carey Press, London. 30 cents.

J. R. R.

The Junior and the Church, by Regina May Cameron.

About 80 per cent of Church School twelve year olds do not attend the worship service. This book contains a constructive program for modification to meet the Junior's needs and establish a habit of church attendance. A background is given in an excellent sketch of Junior psychology. We appreciate the emphasis the author has placed upon child nurture, but wish that she might have expressed the necessity of the Holy Spirit's work of regeneration for even a child. We hold that education alone cannot make a Christian.

102 pages. 7½ x 5 inches. The Standard Publishing Company, Cincinnati. \$1.00.

J. E. C.

The Winding Road, by Walter Lindberg.

The reader could not ask for a more thrilling story of human interest which is altogether in the realm of fact. Few tales of fiction are more interesting. It is the autobiography of a talented and educated Finnish emigrant who came to America in 1893 to seek his fortune. His winding road led him through hardships, disappointments, failures, until he finally realized his life-long ambition to become a singer, thence an actor and concert performer. Just when he was at the height of his success God laid His hand on his life and demanded that it be dedicated to His service. He gave up his promising career and enrolled as a student in the Moody Bible Institute, and later graduated from a theological seminary to enter the Christian ministry. Few men have had a more varied experience, and many readers will appreciate his willingness to share the story of his life with them.

279 pages. 7½ x 5½ inches. Lutheran Literary Board, Burlington, Iowa. \$1.75.

C. H. B.

Wandering in Widest Africa, by Du-gald Campbell, F.R.G.S.

Here is a prototype of the colporteur pre-eminent! Intense devotion and Christian courage unite in this true lover of men, who is inured to hardship, schooled in the resourcefulness of prayer and practical expedients, and gifted in speaking French and numerous African languages. Insatiable wanderlust combined with "unflagging and indefatigable perseverance" carry him into regions where death is never far away, and where the desert sands are strewn with the bones of previous pioneers. To do what? Simply and only to carry the Word of God in whole or in part chiefly to the Islamized nomads of the Western Bulge of the Dark Continent. And all this after an enviable career as a successful missionary in Bantuland, and at a time when most men wish to retire. This gives pith and point to his "Afterword" where cogent argument stresses "The Demand and Importance of Personal Witnessing." This book is emphatically a record of such witnessing, and the fruits which grow out of it. "It is a thrilling, living, human story." Read it for the iron tonic which is in it!

223 pages. 8¾ x 5¾ inches. The Religious Tract Society, London. J. R. R.

The Basis of Christian Faith, by Floyd E. Hamilton, A.B., B.D., Th.M.

In this book the great themes of the Christian faith are intelligently and sympathetically discussed. It has been prepared with a view to its being useful to college students who have had doubts as to the validity of the Christian system; Sunday School teachers and Christian workers, and to pastors and Christians everywhere, who will find it filled with arguments to defend the Christian faith against the attacks made on it at the present time. The author has availed himself of the materials wrought out by the most outstanding evangelical scholars, and completes his work with a copious index and a selected bibliography covering the whole range of theological discipline.

348 pages. 8 x 5½ inches. Harper and Brothers, New York. \$2.25. P. B. F.

The Romance of Pitcairn Island, by W. Y. Fullerton.

The story of the Pitcairn exiles stands unique in the history of missions. It is an illustration of the power of the Bible alone, as the seed of God, to raise up a spiritual harvest in the most sterile soil and amid the most hopeless conditions. John Adams, the sole surviving mutineer of the *Bounty*, rescued from the wreck a Bible and a prayer-book. Destitute of all other reading, and left without former companions, he turned to these two books for occupation, comfort, and counsel. He became not only a true believer in Christ, but a transforming witness to His grace. With the aid of these books, he undertook to teach those grossly ignorant women of Tahiti, and the children that were left of that mixed parentage. With what result? Upon this lovely island grew up a Christian community so remarkable that all travelers visiting those shores have borne common witness to the gentleness of character and virtuous simplicity of conduct which were there exhibited. The Word of God had transformed a bastard community into a Christian state!

112 pages. 7½ x 5 inches. The Carey Press, London. 75 cents. J. R. R.

The Menace of Japan, by Taid O'Connor.

This volume, chosen by the Book of the Month Club, is the severest indictment since *Mother India* was written, and accuses the entire Japanese nation, though defending the women. The author taught for years in a leading university there, learned the language, married into an aristocratic family, and had access to inner circles and private documents. Thus he speaks with exceptional authority, whereas diplomats and tourists cannot understand the tongue, are misled by guides, and never penetrate below the surface of things. A few model factories and prisons, sometimes with fake inmates, are maintained as show places to deceive visitors.

He finds the men cruel and grossly immoral, the women far superior, yet their household drudges or else actual slaves in mills and brothels. The nation, he claims, is mentally and morally stagnant, besides taxed to desperation, yet drunk with ambition for world dominion. He attributes all this to Shinto, their universal cult, which teaches that the Emperor and people are descended as one great family from the gods, hence bound to conquer all other races. Every Japanese must be a Shintoist, regardless of his religion, and no foreigner can become one, for it is a national fanaticism tending to military communism and a grave danger to mankind. War is ardently desired as the only escape from ruin as a power. Its democracy, like its education, is a farce and military clans or cliques are the real rulers as of old.

The invasion of Manchuria as a step in the conquest of China, Asia, and other lands, is dealt with at length. This portion of the book was consulted by Lord Lytton and the League of Nations officials in their investigations. Christian missions are but briefly mentioned, and their genuine converts are rated very few. We hope the author's judgment at this point can be proved erroneous, but his other charges merit most careful consideration.

294 pages. 8 x 5½ inches. H. C. Kinsey and Company, New York. \$3.00.

H. E. S.

Moody Bible Institute Monthly

Is the Bible True? by Basil F. C. Atkinson, M.A., Ph.D.

This volume meets a particular need, namely, to guard the youth of today from the attacks of infidel teachers upon the trustworthiness and divine authority of the Bible. Puzzled students and perplexed Christians will find here a reasonable and impregnable defense of the Book of books. Here is guidance that is sure and reliable. It presents facts, not mere opinions and theories. The effect of so called scholarship has been to weaken respect for the Bible, and thus destroy its value and power in the personal, social, economic and governmental life of the world of today. This book, small enough to slip into a pocket, will help to restore faith in the Bible and to give it its rightful place in both mind and heart.

207 pages. 7 1/4 x 4 3/4 inches. Thynne and Company, London. 75 cents. G. S.

The Way of the Doctor, by R. Fletcher Moorshead, M.B., F.R.C.S.

In this thoroughgoing but reverent study of medical missions, the author addresses himself to two main objects: first, to present such information to the Church in the homeland as will enable it to truly evaluate the share which medical missions are taking in the spread of the gospel; and, second, not only to provide those young men and women who are contemplating a medical or nursing career on the mission field with such facts as may contribute to a balanced view of the subject, but also to enlighten those who may be called upon to advise them during the years of preparation. So far as we know, it is the only book of its kind in print, and it was only published eight years ago. We have read it through with growing appreciation and unreservedly recommend it to our readers.

242 pages. 7 1/4 x 5 inches. The Carey Press. London. \$1.10. J. R. R.

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167 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, New York. \$1.50.

J. E. C.

Consecrated Leadership, by Amos John Traver.

The Church needs youth. The youth of today are the leaders of tomorrow. There will be no Church tomorrow unless we learn how to win the youth of today. We must know youth and we must know the Christ we hope to offer youth. The general secretary of the Luther League of America in *Consecrated Leadership*, has provided a study of some characteristics of a Christian leader. This is not a textbook of technique, for the author believes that more important than equipment, program, and training, is the personality of the leader, and that without a personality through which Christ comes there can be no adequate leadership.

162 pages. 7 1/4 x 5 inches. United Lutheran Publishing House, Philadelphia. \$1.00. C. H. B.

Rusty Hinges, by F. D. Learner.

Mr. Learner has given us a book of rare interest and value. Tibet, long known as the "great closed land," holds mysteries that have lured the imagination and challenged the exploits of daring pioneers. Around its borders scores of intrepid explorers have hovered, seeking opportunity to penetrate and discover its hoary secrets. Until quite recently only a few succeeded in getting much beyond the border line.

However, an opening wedge has now been driven into the land from the northeast frontier; indeed, a very serviceable highway has been constructed almost half way to Lassa, the holy capital.

Among the missionaries pressing in through this breach in the wall, Mr. Learner has a conspicuous part. The story he tells is full of thrills. Of all the books we have read on Tibet, this is by far the most intimately informing. Life among this strange people is brought right to our door.

But of course the chief purpose of the writer is to tell us about the preaching of the gospel among these deep-dyed Buddhists. This he does in a fashion to amply demonstrate that the gospel is indeed the power of God unto salvation, irrespective of race, or color, or heathen heritage. Every missionary library should have a copy of this book. For study groups nothing could be finer.

157 pages. 7 1/4 x 5 inches. China Inland Mission, Philadelphia, 75 cents. W. H. H.

Eastern Woman Today and Tomorrow, by Ruth Frances Woodsmall.

This is the current mission study book for women, and is prepared for the use of the churches by the Central Committee on the United Study of Foreign Mission.

The writer would improve the social order, not by penetrating its structure with the Word of God systematically taught from the Old and New Testaments, but by something else which she speaks of as "a practical presentation of Christ's message." She illustrates it thus: "To close the big annual church gathering at Pootungfu, China, last year with anything but a benediction would have formerly seemed strangely incongruous or sacrilegious. But to the people assembled there, it seemed very natural to adjourn to the courtyard for the final number, an interpretative dance by a group of high school girls, expressing in words and rhythm, not only the old Chinese folk songs, but their own joy of living." Indeed, it may have seemed very natural to her, but Christianity is not a natural religion; it is supernatural and functions on a higher plane. Through the language of another worker she makes her plea for "a more practical scientific plan for presenting Christ's message of love," unmindful that it is

not the plan, but "the fruit of the Spirit," that is love. The Holy Spirit, who alone can grow this fruit in the life, is not once specifically mentioned in her book. The old loyalties are not here, and apparently they are outmoded.

221 pages. 7 1/4 x 5 inches. The Central Committee on the United Study of Foreign Mission, Boston. Paper, 50 cent; cloth, \$1.00. J. R. R.

A Century of Excavation in the Land of the Pharaohs, by James Bakie, F.R.A.S.

Egypt, the land of history and of mystery, has always a fascination for those who are interested in the civilization of ancient times. For such knowledge we are almost wholly dependent on the archaeologists, and are correspondingly grateful to them. The author of the present volume is doubly fitted for the task of presenting to the public the fascinating discoveries in the land of the Pharaohs. Not only has he the necessary knowledge for his task, but he possesses also the requisite literary gifts to make the facts live to the reader. The book begins with the story of the pioneers and culminates with a description of surpassingly glorious discoveries in the tomb of King Tutankhamen. There is, however, an added chapter dealing with the life, arts, and crafts in the land of the Nile. The thirty-two full page plates materially illuminate the written accounts. It is well indexed.

251 pages. 8 1/4 x 5 1/2 inches. The Religious Tract Society, London. G. S.

ERRORS REFUTED

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A Unique Christian Testimony

The Hebrew Christian Alliance of America is a body of Hebrews who have forsaken all to follow Christ, and have banded themselves into a corporate body to be a witness to the Jew, the Gentile, and to the Church of God.

OUR TESTIMONY IN AMERICA extends from the Atlantic to the Pacific.

IN POLAND a missionary supported by the Alliance is preaching to the countless Christless and hopeless men and women. Christ is the Light and Hope of the World.

The Jews of **PALESTINE** will soon hear the testimony of the Hebrew Christian Alliance of America through Israel Sarna, a brilliant young Hebrew Christian, who is waiting for some steward of the Lord to offer his passage from Poland to Palestine.

TO THE ARGENTINE where thousands of Jews have been left to themselves with no Christian testimony—hundreds of them dying, without ever having heard the name of the Messiah, the Hebrew Christian Alliance has already appointed able workers, Rev. and Mrs. Arthur Glass, graduates of the Moody Bible Institute. The fields ripe unto harvest are waiting—the Missionaries are ready. Will you, for the sake of the Gospel, speed their way by sending your contributions to Rev. Joseph R. Lewek, 1216 Washington Ave., Bronx, New York, N. Y.

Call for Prayer

We covet the prayers of Christian friends for the forthcoming twentieth Annual Hebrew Christian Alliance Conference to be held at Wichita, Kansas, June 4-8. Hebrew Christians from the Atlantic to the Pacific will be gathered together for fellowship, prayer and testimony. Pray for a mighty outpouring of the Holy Spirit upon these Hebrew witnesses that Christ may be glorified and that the Jewish people may be brought to the feet of their Messiah. And pray for the day when they shall look upon Him whom they have pierced and they shall mourn for Him as one mourneth for his only son and will say, blessed is He that cometh in the name of the Lord.—Rev. M. Zeldman, B. D., Honorary General Secretary, 165 Elizabeth St., Toronto.

**HEBREW CHRISTIAN
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Prayers for Little Ones, compiled by George L. Conrad.

The book contains children's prayers for various occasions, also a list of Bible verses suitable to teach to little ones.

32 pages. 5 3/4 x 4 1/4 inches. Lutheran Book Concern, Columbus, Ohio. 25 cents. J. E. C.

Songs for Little People, by Frances Weld Danielson and Grace Wilbur Conant.

The one hundred and fifty-four songs in this book have been chosen to meet the needs of little ones. There are selections to fit the varied occasions and lesson themes of the Sunday School. Marches and motion music, so necessary in the program for children's groups, are included.

134 pages. 9 3/4 x 7 1/4 inches. The Pilgrim Press, Boston. \$1.25. J. E. C.

Scofield Reference New Testament and Psalms.

Bible students, particularly those interested in the New Testament, will doubtless welcome this new popular-priced edition of this portion of the *Scofield Reference Bible*. It provides a complete synopsis at the beginning of each of the New Testament books, helpful footnotes, and chain references which trace Bible truths consecutively. Greek words that have special significance are clearly defined, and the latest textual renderings are shown in the margin. It is substantially bound in compact form with simple and attractive covers.

7 x 4 1/4 inches. Oxford University Press, New York. \$1.00. C. H. B.

New Training for Service, by C. J. Sharp.

This is designated as a practical first course in teacher training, following the outline of Herbert Moninger. While the Church is indebted to Hurlbut, Oliver, Hamill, and Moninger, pioneers in teacher training, for the courses they set forth nearly fifty years ago, great progress has been made in teacher training during these years; and as it is now possible to secure courses, even by correspondence, which are vastly superior, we question the value of reviving these antiquated and inadequate courses. Eighty-five per cent of our Sunday School teachers fall below the lowest grade recognized for rural public school instructors, and if the Word of God is to be as thoroughly and effectively taught as any secular subject, it is important that the training of Sunday School teachers approximate that of normal graduates.

127 pages. 9 x 6 1/4 inches. Standard Publishing Company, Cincinnati. C. H. B.

How to Teach Young People and Adults in the Sunday School, by G. S. Dobbins.

There is a shortage of books whose authors are true to God's Word and fitted by training and experience to treat their subjects. This is one of a few books prepared to meet the needs of Sunday School workers, which can be recommended without reservations. It will give help and inspiration to the teacher who is eager for self-improvement and for a growing, responding, spiritually expanding class. The studies are practical, based upon many years of actual experience in teaching young people and adults, and much careful study in modern educational theory and practice. The book will serve both individuals and classes for study in teaching methods.

205 pages. 7 1/4 x 5 inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 60 cents. J. E. C.

The King's Highway, by C. H. Spurgeon.

The one hundredth anniversary of Spurgeon's birth gives his printed sermons a new interest. These seven, some of them preached as a young man of twenty-one, are arresting in their maturity. Sir William Robertson Nichol thus accounts for their appeal: "Their strong, racy, Saxon English style, their theological grasp, their evangelical earnestness, their rich and homely wisdom, and their amazing fertility of thought . . . give them a separate place in the literature of the pulpit."

126 pages. 7 1/2 x 5 inches. Pickering and Inglis, London. 50 cents. J. R. R.

Prayers for Services, compiled and edited by Morgan Phelps Noyes.

This manual is designed for leaders of worship rather than to be used by congregations. Some ministers may like to adopt the prayers verbatim, but all will find the book very suggestive in enriching their public devotions and guiding their thoughts in suitable and varied expression. Nearly all occasions and subjects are included in the plan, and the range of authors is equally wide, except that the leading conservatives are largely unrepresented whereas liberals are prominent. Consequently we question some of the implications, regretting the frequent failure to definitely acknowledge Christ's deity and total absence of reference to His approaching return. Three indices make the book extremely convenient to consult.

296 pages. 8 x 5 1/4 inches. Charles Scribner's Sons, New York. \$2.50. H. E. S.

A Moslem Seeker after God, by S. M. Zwemer, D.D.

In his preface the author says: "The study of Al-Ghazali's life and writings will, more than anything else, awaken a deep sympathy for that which is highest and best in the religion of Islam." Al-Ghazali was a Sufic mystic and theologian of the eleventh century. Renan speaks of him as "the most original mind among Arabian philosophers." Through all his experiences he sought the vision of God, but he could not shake himself free from the Moslem conception that God is unknowable. He tried hard to find in Mohammed the ideals of his heart but failed. He clearly taught that all prophets, including Mohammed, were sinners, but he nowhere imputes sin to Christ. He comes very close to Christianity, but always misses the heart of its teaching. Pathetic that one so eager to enter into the kingdom of God should always be groping for the doorway!

302 pages. 7 3/4 x 5 1/4 inches. Fleming H. Revell Company, New York. \$2.25. J. R. R.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago, Illinois. The following contributions have been received from March 1 to 31, 1934, inclusive.

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SEVEN APPEALS TO THE UNSAVED

(Continued from page 402)

wooding voice of the Holy Spirit and an awakened conscience!

How can your heart rebel against a God of love? How can you reject all these appeals? Will you not accept Him just now as your Saviour from all sin? Cease bartering your soul away for a mess of worldly pleasure which is but for today! Come to Christ just now while His Spirit in love pleads with your soul!

"Have you counted the cost, if your soul should be lost, Though you gain the whole world for your own? Even now it may be that the line you have crossed; Have you counted—have you counted the cost?"

Moody Bible Institute Monthly

Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Heartily and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

DR. GRAY'S ENGAGEMENTS IN APRIL

On the evening of April 4, Dr. Gray addressed a large congregation at the City Rescue Mission, South Bend, Ind., of which Mr. Ray A. Bird '11, has been the efficient superintendent for twenty years. The hearers were seated in halls upstairs and downstairs, and accommodated with amplifiers. By request, Dr. Gray spoke on "The Second Coming of Christ."

On Sunday afternoon, April 8, Dr. Gray, accompanied by Professors Bittikofer and Holzworth and about fifty members of the Moody Bible Institute choir, conducted a special service at Bethany Reformed Church, Roseland. By request in this case, Dr. Gray gave his testimony in a message entitled, "What Christ Means to Me."

On Sunday evening, April 15, Dr. Gray supplied the pulpit of the Lakeview Mission Church, Rev. Paul W. Rood, pastor, speaking on the theme, "How Are the Dead Raised Up?"

On Thursday evening, April 19, he gave the graduating address of the Winter Term at the Institute, his theme being "A Modern Missionary Hero."

On Friday evening, April 20, he addressed a Bible rally at the North Side Gospel Center, Chicago, Lance B. Latham, pastor, in the interest of the Summer Vacation Bible School movement of his father at Chester, Pa.

FACULTY AND STAFF ENGAGEMENTS

Iris Ikeler McCord, Mar. 6, 20, First Baptist Church, LaSalle, Ill.; Mar. 13, Women's Missionary Society, North Shore Church, Chicago.

W. Taylor Joyce, Mar. 3, Correspondence School Teacher Training Class, Swedish Baptist and Swedish Free Churches, Rockford, Ill.

Mrs. Ralph Allison, Mar. 4, Wellspring Bible Class, Fourth Presbyterian Church, Chicago.

Clarence H. Benson, Mar. 12, Ebenezer Missionary Baptist Church, Chicago; Mar. 14, Sunday School officers and teachers supper, First Baptist Church, Warsaw, Ind.; Mar. 18, vesper service, Goshen College, Goshen, Ind.; Mar. 26, Illinois Christian Fundamental Ministers' Ass'n, Maplewood Baptist Church, Chicago.

Solomon Birnbaum, Mar. 14, Women's Home Missionary Society, Marcy Center, Chicago.

J. W. Davis, Mar. 4, First Congregational Churches, DePue and Bureau, Ill.; Mar. 25, First Evangelical Church, Oak Park, Ill.

Dr. P. B. Fitzwater, Mar. 25, Albany Park Baptist Church, Chicago.

D. L. Foster, Mar. 11, Church of the Good Shepherd, Chicago; Mar. 13, Christian Companionship Club, Moody Memorial Church, Chicago; Mar. 18, B.Y.P.U., First German Baptist Church, Chicago; Mar. 29, Open Door Church, Chicago.

Dr. W. H. Hockman, Mar. 4, A.M.E. Zion Church, Chicago.

Harold L. Lundquist, Mar. 27, Men's Christian Fellowship, Mayfair Bible Church, Chicago.

Dr. H. Framer Smith, Mar. 4, Grace Gospel Tabernacle, Chicago; Mar. 24, Levensington Presbyterian Church, Philadelphia, Pa.

William M. Runyan, Mar. 30, Good Friday service, Austin M. E. Church, Chicago; Mar. 30, Communion service, Central Park M. E. Church, Chicago.

Wendell P. Loveless, Mar. 31, Fundamental Young People's Rally, Allegan, Mich.

Howard A. Hermansen, Mar. 25, Sunday School, Portage Park Gospel Tabernacle, Chicago.

RECENT SPECIAL SPEAKERS

Rev. L. Craig Long, pastor, Calvin Presbyterian Church, New Haven, Conn.; Mr. Carlton E. Null, Chicago; Rev. George P. Kehrer, Schenectady, N. Y.; Evangelist W. E. Pietsch, Los Angeles, Calif.; Dr. S. E. Long, evangelist and Bible teacher, Indianapolis, Ind.; Miss Martha B. Loud, missionary, Ramabai Mukti Mission, India; Mr. W. J. Wiseman, field secretary, British and Foreign Bible Society, London; Dr. Harvey Farmer, secretary, North Africa General Mission, Philadelphia, Pa.; Rev. Joseph Cohn, American Board of Missions to the Jews, Brooklyn, N. Y.; Rev. John G. Breman, missionary to Borneo under the Philippines-Borneo Faith Mission; Rev. Harry Beckman, evangelist and gospel cartoonist; Rev. Isaac Page, Chicago secretary, China Inland Mission; Mr. Casey Van Der Jagdt, Grand Rapids, Mich.; Mr. and Mrs. E. A. Waldeck, Portland, Mich.

STUDENT GOSPEL TEAMS

The Institute has revived its interest in putting out student gospel teams, and during the spring recess five or six such teams were in operation in Illinois, Indiana, Michigan, Wisconsin, Iowa, and Missouri. Each group consisted of a speaker, a vocalist, and an instrumentalist. As many as seventy-five churches or pastors were contacted, who welcomed the idea as a movement of the Spirit of God that would revive the communities and promote the salvation of souls. The Institute hopes mate-

rially to enlarge the scope of the work during the summer vacation, and if possible, to make it a permanent feature of student training and a means of blessing over even a wider area than the Middle West.

"VISITORS WELCOME"

The report of the Host's office for the month of February contains the interesting information that on the last day of Founder's Week Conference more guests were taken through the buildings than during the entire conference of the year before. The twenty-seven groups visiting the buildings totaled 592 persons. The motion picture was seen by 589 interested observers in the Lecture Room, besides the large number present for the public showing in the Auditorium.

HIGHLAND WORKERS

Of the twenty-two workers connected with the Southern Highland Evangel, twelve are Moody-trained. Jesma A. Read '23, is the latest recruit, following her extended service as secretary in the office of the Superintendent of Men. Names and addresses of the Moody group are as follows: Elmer C. Wagler '27, Blair, W. Va.; Georgina Marshall '24, and Lyllis M. Blackie '33, Lovely, Ky.; Homer K. Forrest '32, Mrs. Forrest (Vera Hutson '33), and William Wegner '26, McDowell, Ky.; Fred H. McGinnis '32, and Mrs. McGinnis (Dorothea Kaufman '32), Banner, Ky.; Jesma A. Read '23, and Myrtle E. Plaxton '33, Hunter, Ky.; W. B. Ladd '32, Pikeville, Ky.; Laurine Voelker '30, Alphoretta, Ky.; and Mrs. Bogert, Correspondence student, Halo, Ky.

TRI-CITIES FELLOWSHIP MEETING

About twenty M. B. I. former students met March 20, in the Richland Evangelical Church, Tonica, Ill., Rev. J. F. Sahlin '17, pastor. After a bountiful luncheon, former students of Oglesby, Peru, and La Salle proceeded to organize the Tri-Cities Fellowship, the following officers being elected: President, Fred Harris '28, pastor of the Oglesby Baptist Church; vice-president, P. B. Chenault '31, pastor of the First Baptist Church, La Salle; secretary-treasurer, Miss Maxwell Salisbury '20.

At an evening service many testimonies and songs were enjoyed, and Mrs. Arthur F. Tylee (Ethel M. Canary '22) gave an inspiring message. She had ministered for three days in this church under the auspices of the Inland South American Mission.

The Fellowship plans to hold an autumn meeting at Oglesby.

STUDENTS OF OTHER DAYS

Carl A. Smith '19, writes of three years of service at Whitehall, Mich. He is promoting the White Lake Gospel Center in Montague. He reports fine radio reception of the Founder's Week Conference for the past three years.

Lee R. Carter '33, Ricker Classical Institute, Houlton, Me., writes that he is taking Junior College work and preaching at

two country churches. He requests prayer.

George S. Salstrand '31, and Mrs. Salstrand (Candace I. Benson '33) are located at Dividing Creek, N. J., where Mr. Salstrand is pastor of the First Baptist Church while taking a course at the Eastern Baptist Seminary, Philadelphia, Pa. Several souls have found Christ as Saviour in the few months they have been on this field.

Greet van't Eind '26, Perigi, Landak, via Singkawang, West Borneo, Netherlands East Indies, testifies that in her more than a year of service she has "lacked nothing." She says that whereas last year there were but 20, this year they welcomed more than 100 regular attendants at their gatherings to share Christmas dinner of roast pig, greens, and rice, served on large leaves freshly picked from the trees. Prayer is urged that the Lord shall thrust forth laborers into this field.

Mabel Balder '22, and Rena Thistleton '25, are finding more open doors than they can enter promptly in Honduras. They meet with problems of finance, living quarters, climate, and sanitary conditions, and they ask prayer that God will guide in all these matters.

Ben W. Clendinen, Jr. '27, Apartado Postal No. 23, Valles, San Luis Potosi, Mexico, finds a map of his state "peppered with black dots, which means there are hundreds of small towns, villages, and farm settlements where, except in a few cases, the Good News has never reached." His 1926 Ford coupe is well equipped for itinerant service, he is in good health, and the dry season lasts until June, but necessary funds have not been received. Prayer is requested.

Homer H. Rhule '05, accepted a call to the First Presbyterian Church, Salem, Ill., his work beginning April 1. His address is 210 S. Washington St.

Richard Nyburg '20, writes: "After spending eleven years in evangelistic work as singer and children's worker, for which the training at M. B. I. proved invaluable, last August I received a definite call, and became pastor of the Baptist Church, Deckerville, Mich. The Lord has blessed with a fruitful ministry, especially among the young men, two of whom feel definitely called to the ministry. . . . We covet your prayers for our work at Deckerville."

Hazel Lindelius '30, Apt. 901, San José Costa Rica, C. A., fills a recent letter with interesting particulars concerning Christmas festivities. Many souls are being reached through the clinic and by personal approach.

Anne Taylor '23, writing from the Tucson Indian Training School, Escuela, Ariz., says, "God is continuing to bless our work here among the Indians." She speaks also of the "awful power of Satan," who "seems to be putting forth more of an effort now than ever before." She praises God for the teaching received at M. B. I.

A. Dewey Laman '26, followed graduation from the Institute with graduation from the Northern Baptist Seminary in 1929. After four and a half years in a successful ministry with the Baptist church at Waynesfield, Ohio, he has taken the pastorate of the First Baptist Church at Massillon, Ohio. The *Baptist News* de-

clares, "There are few churches in our Association which this pastor has not touched, and his touch has always been a blessing."

David Rees-Jones, Weatherford, Texas, has devoted three years to a fruitful ministry in the Grace-First Presbyterian Church of that city. This combined church is exercising a widely influential ministry, its Bible classes being attended by many from other churches.

David A. Noble '19, who recently assumed the pastorate of the Leverington Presbyterian Church, Roxbury, Philadelphia, is widening his ministry by teaching the first year classes in Doctrine at the Bible Institute of Pennsylvania.

Robert J. Koffend '02, and Mrs. Koffend (Florence S. King '98), 40 Brookmount Road, Toronto (8), Ont., Canada, have devoted twenty-one years of service at Evangel Hall (Presbyterian) in that city. Their bulletin indicates a program of vital interest and of deep spiritual meaning.

Howard H. Chipchase '29, who had been continuing his studies at the Jarvis Street Baptist Seminary, Toronto, Ont., Canada, started week-end visits to Guelph early in 1932, to gather a Sunday School and congregation. The work has been greatly prospered, more than 150 being enrolled in the school, and a Baptist church was organized with thirty-six members. A church building has been completed, and Mr. Chipchase was ordained into the gospel ministry January 9. Mrs. Chipchase '29, is sharing this work with her husband.

E. J. Morgan '32, became pastor of the Centropolis Baptist Church, Kansas City, Mo., on March 1. The church membership is 749, the Sunday School enrollment, 799. The church is a modern brick structure, with thirty-nine Sunday School rooms, six assembly halls, and an auditorium.

Richard A. Elve '32, pastor of the First Baptist Church, Holland, Mich., recently closed his first year in the ministry, having known the blessing of God in the growth of the church and in the salvation of souls.

Chester E. Travis '20, and Mrs. Travis (Mary Nellie Hall '20), Nhatrang, Annam, French Indo China, write that they opened a work in 1927 which was followed by "three years of persecution during which native workers were cast into prison and all Christians suffering much. Now we have two self-supporting, self-governing churches (native), three partially self-supporting churches, and four new outstations. Please pray for a revival throughout this district that shall stir the native workers and Christians to reach out to all the surrounding tribes-people, that they too may hear the 'glorious news.'"

F. Wm. Rogers '32, wrote from Paris in January, that he planned to sail February 14 for Africa. He will be located near Ft. Archambault, in Oubangui-Chari, French Equatorial Africa. He says, "News from the field is encouraging, and the need is great. Will you pray that many shall believe and be saved?"

C. Kenneth Oglesby '30, and Mrs. Oglesby '32, are located temporarily in the leprosarium at Addis Ababa, Ethiopia. James Luckman '31, is living with the Oglesbys and working among the lepers, of whom there are thirty-eight.

Bertha M. Scheidt '23 is at her home in

Van Wert, Ohio, caring for her aged mother. She is on furlough from Honduras, Central America.

Guy A. Bucher '18, and Mrs. Bucher (Irene M. Haller '18), Casilla 11, Freire, Chile, S. A., working with the Soldiers' Gospel Mission of South America, find remarkable opportunities for ministry with the army and navy of Chile, as also with the mounted police, the high schools and commercial institutes. Mr. Bucher writes that the Lord is leading out into work among the Mapuche Indians.

Henry Digby '32, writes that he and Mrs. Digby are ready to go to Central America just as soon as the Lord sends in the needed funds. Meantime they are studying Spanish and working with the extension department of St. Louis Gospel Center. They ask friends to pray that they may be given needed grace and patience as they wait for the provision which God shall make.

P. B. Chenault '31, is serving as pastor of the First Baptist Church of LaSalle, Ill., where the Lord has been greatly blessing his ministry. The annual report from that church for the year of 1933 shows excellent work being accomplished.

Mrs. Filip Anderson (Mathilda Hagstrom '22) writes that the past year spent in Saratsi, Shansi, China, has been her most blessed year in China. The Spirit of God has been working mightily to the saving of many souls.

Hugh B. Warner '20, and Mrs. Warner '20, are still being used of the Lord in San Marcos, Tex., where Mr. Warner is pastor of the First Christian Church. They praise the Lord for this field of service, although they often meet with opposition and testings.

W. E. McCoy '13, continues his pastorate of many years at the Calvary Methodist Episcopal Church at Wichita, Kan. A recent bulletin shows this to be an active church which the Lord is blessing.

Hazel Grover '21, has been connected with the work of the Worcester State Hospital at Worcester, Mass., for the past seven years. She says that this institution houses an average of 2,000 insane patients and that it is in such work as this that one can see the results of sin.

Elsie E. Johnson '28, who had been serving in the Indian Mission in Winnegabo, Neb., has resigned that work to become superintendent of the Lydia Children's Home, 4300 Irving Park Blvd., Chicago.

Theresa Worman '33, is finding great joy in her work at the Institute. She is assisting in the offices of the Radio Department and has charge of the children's broadcast.

Elizabeth Hagy '33, is assisting in evangelistic work in Lancaster and Lebanon Counties, Pa., at the present, but is looking forward to work in Whiteburg, Ky., some time in the future.

Mrs. Frederick Bendull '32, has recently resigned from her position as missionary librarian at the Moody Memorial Church where she has been working since her graduation. She has also been assisting in the work of the Live Wire Club in that church.

M. Lucille Tracy '31, has been accepted by the Bolivian Indian Mission for work

in Bolivia, South America. She praises the Lord for very definite leading in this matter and for the privileges she has had of serving the Lord in her home church during the past two years, while waiting to be led forth.

A. R. Longman '28, Arena, Wis., has been conducting special meetings in other towns in Wisconsin. He has recently completed a thirty-nine day trip, traveling over 2,000 miles, and giving forty messages. During his absence from Arena, his son Frank Longman '32, takes charge of the work there.

E. C. Shute '15, praises the Lord for blessings in his work as pastor of the Riverside Baptist Church, Decatur, Ill.

Raúl Echeverría '33, is serving as pastor of the Baptist Church of the Saviour in South Chicago, Ill. This work is wholly among Mexican people. He expects to return to his home in Central America soon, where he will be connected with the work of the Central American Bible Institute at Guatemala City.

L. L. DeFlon '32, praises the Lord for blessings in the work in Holmen, Wis., where he has for some time been serving as pastor of a church. He says that his visitation work takes him from nine to seventeen miles from home. He praises the Lord for the faithfulness of the Holland people among whom he is working.

Helen L. Byrnes '12, is general secretary of the young people's branch of the National W. C. T. U., and is very active in the field work of that Association.

Wesley Nelson '33, is serving the Swedish Mission Church, San Pedro, Calif., as supply pastor for six months, and will afterward continue his studies at North Park College, Chicago.

Aaron R. Friesen '29, reports a fruitful ministry at Pleasanton, Kan., where for two years he has fed the flock, held outside revival meetings, broadcast Bible lessons, over the local radio station, conducted a community Bible class, and otherwise served the interests of the kingdom.

William G. Nelson '32, after some months of service in his native Ireland, has entered upon a mission ministry with the Ceylon and India General Mission, his address being "Mizpah," Richardstown, Bangalore, S. India.

Annie M. Cowell '26, since 1928 teaching in a boys' school under the Africa Inland Mission at Bogoro, experiences real joy when the students express a desire to go out to open village schools, for in such schools many are led to accept Christ as Saviour. Miss Cowell has been doing some revision work on a translation of the New Testament in the native language. She hopes soon to come home on furlough.

Henry Owen '33, C. I. M., Hwaining, Anhwei, China, is engaged in studying the Chinese language. He expected to be assigned to a station in March, and asked prayer concerning the language study and also his place of service.

H. E. Widmer '25, accepted a call to become pastor of the Mennonite Church, Dallas, Ore. He and Mrs. Widmer (Nancy Evers '30) moved to their new field March 1.

Harry J. Reed '22, has been pastor of the First Baptist Church, Streator, Ill., since April, 1930. He says, "God is blessing in

a real way, and the church is being made over by His power." Mrs. Reed (Sarah Smith '20) is director of the Gospel Chorus, teacher of the Women's Bible Class, and teacher in the Week Day Church School work of the city.

George A. Waeter '97, located at Ashton, Ill., is pastor of the Evangelical churches at Reynolds and Scarboro, Ill. He has been in unbroken service since leaving the Institute, and reports that he has not been sick even for one day in all that time. Twenty conversions have occurred in his work this year.

Jesse Powers '32, and Mrs. Powers '30, are in their fourth year of service for the Baptist Church at Chatsworth, Ill. They were planning to conduct a revival campaign in the Chenoa, Ill., Baptist Church, early in April, where David Barram '31, is supplying.

Evan Roberts '31, and Mrs. Roberts '30, are located at Fairbury, Ill., where Mr. Roberts is pastor of the Baptist Church. He expects to complete his work at the Northern Baptist Seminary this spring.

Edward Morrow '27, and Mrs. Morrow (Marguerite Ros '25), wrote March 7 that they planned to sail March 16 for Africa, after a furlough of nearly two years. Their address is, Sudan Interior Mission, Zinder, Niger Colony, French West Africa.

Charles H. Larson '18, and Mrs. Larson (Ella M. Coover '19), sailed March 10 from New York to return to their mission ministry in Bolivia for a third term. Their daughter Betty is at the Westerville Missionary Training High School in Columbia, S. C. The address will be, Casilla 86, Cochabamba, Bolivia, S. America. Many friends will pray for God's grace to be with these faithful workers.

BORN

To Roy Shaffer '21, and Mrs. Shaffer (Ruth H. Thiers '20), a daughter, Esther Aileen, Dec. 5, Simba, Kenya, E. Africa.

To Burdette Bulkley '32, and Mrs. Bulkley (Edith Wilson '32), a son, Nihil Burdette, Mar. 4, McCoy, Colo.

To Edwin F. Lindholm '23, and Mrs. Lindholm, a daughter, Muriel Ruth, Mar. 8, Upsala, Minn.

To J. Vaill Barrows and Mrs. Barrows (N. Doreen Searle '29), a son, Gordon Vaill, June 15, 1933, Srinager, Kashmir, India.

To Arthur B. Allen '33, and Mrs. Allen (Mabel G. Kinney '26), a daughter, Grace Irene, Jan. 8, Kunming, (Yunnan-fu) Yunnan, China.

To Paul M. Tharp '28, and Mrs. Tharp (Thelma Dunn '28), a daughter, Lois Marguerite, Nov. 8, 1933.

MARRIED

J. Christian Welman and Marie A. Hofmeyr '20, March 10, Enkeldoorn, South Rhodesia, South Africa.

AT REST

George J. Bleibtreu '18, on December 13, 1933, in Los Angeles, Calif., was released from the toils of his Jewish mission ministry which he had followed for many years. He came to America from Germany at eighteen years of age, and was in his

seventy-fifth year at the time of his death. Interment was at Pasadena, Calif.

Harry H. Vilter '23, after four years of illness, heroically and patiently borne, entered into rest May 29, 1933. He was an active worker and excellent Bible teacher, affiliated with the Bowmanville Congregational Church, Chicago. Though this notice is much delayed, his classmates and other friends will wish to have it, as they treasure his memory.

Florence M. Levy '17, whose service in Africa totaled sixteen years, is reported by cable to have been called Home. Her latest letters revealed that her life was rich, courageous, and wholly devoted to her Master and His work.

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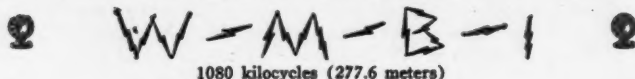
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FROM NEAR AND FAR

Doubtless every program from W-M-B-I awakens interest and appreciation in the heart of some one who lends the support of prayer or contribution for the continuance of the gospel on the air. The two letters following indicate that our family is widely scattered. From one of the Chicago suburbs comes the encouraging word:

"I am going to tell you of the mysterious way in which the Lord works. After Thursday's broadcast I thought, how much I, too, would like to contribute, but my husband is out of work at the present time. However, I thought I would write and tell you that as soon as he had a day's work we would mail you a small amount. Then, he was called to work for just Friday, and so I am enclosing \$2.00 with my prayer for God's blessing upon you. I thank you all very much for the help I have received in the past."

Truly the Lord can bless such sacrificial giving!

From far down in the Caribbean Sea, south of Cuba, comes a grateful message from Eunistan, Kingston, Jamaica, a point some two thousand miles removed from the W-M-B-I base:

"It is now exactly five minutes past 2:00 A. M., E.S.T., in this far away isle of the sea, and one of Christ's humble redeemed ones has just finished listening with rapture to one whole hour of the broadcast of His precious name in word and song from far away Chicago. I have heard you for the first time in Jamaica, for I do not sit up as late as

this usually. May God richly reward everyone who labored for Him in tonight's broadcast."

RADIO SCHOOL OF THE BIBLE

The Radio School of the Bible announces an unusual list of subjects for its Summer Term, beginning Tuesday, May 8. While thousands residing in practically all the cities of the Middle West, and far beyond, will take advantage of simply listening to these sixty helpful addresses by the three instructors, others will see the advantage of becoming enrolled. This will mean their having on hand, at the time the lecture is broadcast, either the typed outlines or the textbooks. An attractive folder with detailed information about the courses and the teachers will be mailed at once, free of cost, on request.

The schedule is as follows:

Tuesdays, 3:00-3:30 P.M., May 8 to July 24, "Difficult Problems in Soul Winning," Rev. W. Taylor Joyce.

Tuesdays, 6:30-7:00 P.M., May 8, to July 24, Sunday School Lessons, Iris Ikeler McCord.

Wednesdays, 3:00-3:30 P.M., May 9 to July 25, Sunday School Lessons, Iris Ikeler McCord.

Fridays, 10:30-11:00 A.M., May 11 to July 27, "From Genesis to Revelation," Iris Ikeler McCord.

Fridays, 3:30-4:00 P.M., May 11 to July 27, "Synthetic Bible Studies," Joshua to Job, Rev. Harold L. Lundquist.

Registered membership in the classes entitles the student to the study outlines and textbooks, named in the various courses. At the conclusion of the series of lectures an examination will be mailed. Preparation of answers to the examination questions is voluntary. To those who successfully complete and mail in the examination, an engrossed certificate of the Radio School of the Bible (size 10 x 12½ inches) will be mailed.

Enrollment may be made for one, two, or all five of the courses at the same time, in which case the enrollment fee of \$1.00 should be remitted for each of the courses chosen.

CHANGE OF SCHEDULE

Beginning Sunday, April 29, there will be several changes in our schedule of hours.

The Sunrise services will be suspended during the period of Daylight Saving in favor of the Sunset Hours, between 6:30 and 7:30 each week from Monday to Friday inclusive.

The Tuesday Midnight Hour is omitted during the summer months, but the Friday Midnight Hour is retained.

There will also be changes in the time of broadcast of certain features, such as the classes of the Radio School of the Bible and the Question Hour. The detailed program appears on this page.

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"I am enjoying the MOODY MONTHLY. I think it is the best religious paper or magazine published today. Papers and magazines are something like ministers, they sometimes run empty while other times they have something to say. The MOODY MONTHLY always has something to say, and it says it." J. W. P.

MONTHLY PROGRAM OF STATION W-M-B-I

Daylight Saving Time

Sunday, May 6, 13, 20, 27

11:30 A. M.—Moody Memorial Church Service
1:00 P. M.—Swedish Service—Frank Earnest
1:30 P. M.—Norwegian Service
2:00 P. M.—Service of Worship and Praise

Monday, May 7, 14, 21, 28

10:30 A. M.—Devotional Hour
11:30 A. M.—Continued Story Reading—Wendell P. Loveless
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program and Bible Reading
3:00 P. M.—Music
3:30 P. M.—"I See by the Papers"
6:30 P. M.—Piano and Organ Duets—Musical Ensemble

Tuesday, May 1, 8, 15, 22, 29

10:30 A. M.—Music and Short Story Hour
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program and Bible Reading
3:00 P. M.—Radio School of the Bible—Rev. W. Taylor Joyce
3:30 P. M.—Scandinavian Service
6:30 P. M.—Radio School of the Bible—Iris Ikeler McCord
7:00 P. M.—Music

Wednesday, May 2, 9, 16, 23, 30

10:30 A. M.—Shut-in Request Program
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program and Bible Reading
3:00 P. M.—Radio School of the Bible—Mrs. McCord
3:30 P. M.—Special Program
6:30 P. M.—Music and Feature Program

Thursday, May 3, 10, 17, 24, 31

10:30 A. M.—Music and Missionary Hour—John R. Riebe
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program and Bible Reading
3:00 P. M.—Music
3:15 P. M.—"The Jew"—Rev. Solomon Birnbaum
3:30 P. M.—Music Faculty Program
6:30 P. M.—Music
7:00 P. M.—Question Hour

Friday, May 4, 11, 18, 25

10:30 A. M.—Radio School of the Bible—Mrs. McCord
11:00 A. M.—Music
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program and Bible Reading
3:00 P. M.—Home Hour
3:30 P. M.—Radio School of the Bible—Rev. H. L. Lundquist
6:30 P. M.—Music and Special Program
12:00 P. M.—Midnight Hour

Saturday, May 5, 12, 19, 26

10:30 A. M.—K. Y. B. Club—Theresa Worman
11:00 A. M.—Church School Period and Music
11:30 A. M.—Jewish Sabbath Service—Mr. Birnbaum
12:00 M.—Birthday Request Program
12:45 P. M.—Message
1:15 P. M.—Bible Reading
2:00 P. M.—Message
2:20 P. M.—"Mother Ruth"
2:50 P. M.—Musical Program
3:30 P. M.—Plain Talks—Mr. Loveless

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